

# NAHW MĪR

*A Primer in Arabic Grammar*



by AL-SILARĪF  
[Ali b. al-Ḥusayn al-Jurjānī  
[d. 816 AH]]

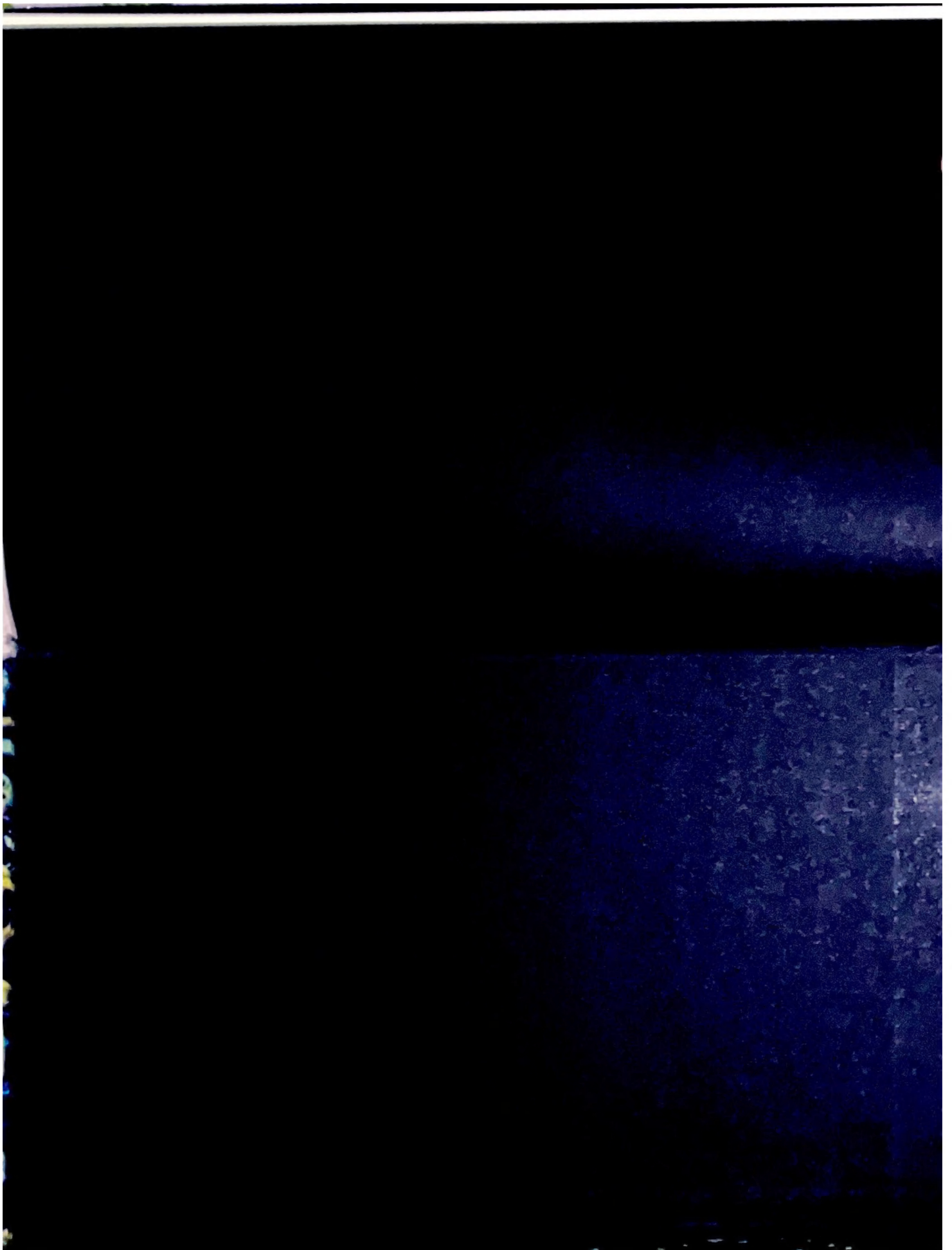
*Translated by Asrar Rashid*



دار الإحسان يوسف النباهي  
— نشر التراث والحكمة —

DAR AL-IHSAN YUSUF AL-NABHANI







Nahw Mīr



# NAHW MĪR

*A Primer in Arabic Grammar*

Al-Sayyid al-Sharīf ‘Alī b. Muḥammad al-Jurjānī  
[740 - 816 AH]

*Translated by Asrar Rashid*



دار الجامع  
دار الفنون والدراسات  
DAR AL-JAMAA'AT  
DAR AL-JAMAA'AT YUSUF AL-NABHANI



# Contents

FOREWORD	I
BIOGRAPHY OF IMĀM AL-JURJĀNĪ	III
AN INTRODUCTION TO NAHW MIR	VIII
AUTHOR'S INTRODUCTION	XI

LESSON 1   The Spoken Word	1
LESSON 2   Beneficial Sentences	4
LESSON 3   Non-Beneficial Sentences	10
LESSON 4   Signs of a Noun, Verb & Particle	15
LESSON 5   The Declinable & Indclinable	21
LESSON 6   Indclinable Nouns	24
LESSON 7   The Definite and Indefinite	35
LESSON 8   Plurality	43
LESSON 9   Declination	46
LESSON 10   The Imperfect Tense & its Declination	56
LESSON 11   Regens	62
LESSON 12   Particles that affect the Imperfect Tense	69
LESSON 13   Effective Verbs	74
LESSON 14   Transitive Verbs	82
LESSON 15   Anomalous Verbs	86
LESSON 16   Effective Nouns	93
LESSON 17   Semantical Regens	105
LESSON 18   The Followers	111
LESSON 19   <i>Munṣarif</i> & <i>Ḥaḡayr Munṣarif</i>	118
LESSON 20   Non-Active Particles	121

ADDENDUM	131
TABLE OF KEY TERMINOLOGIES	137

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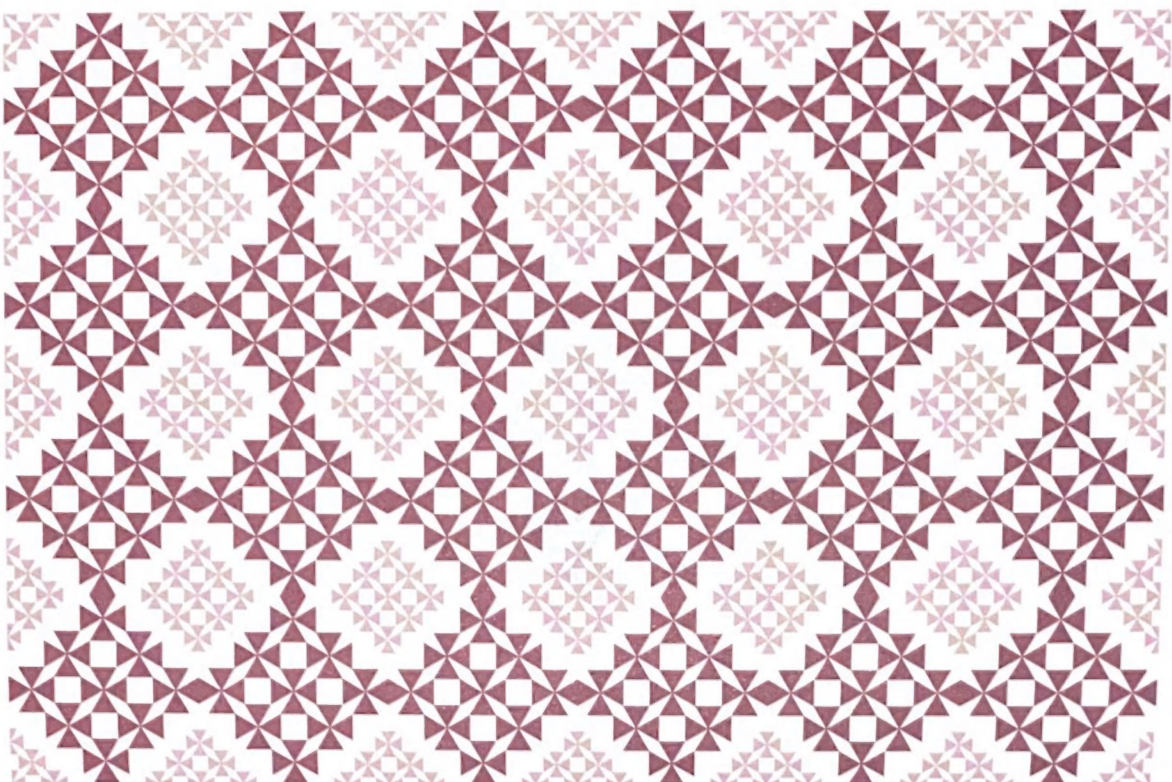


TRANSLITERATION KEY

ع/ا/ي	ا	ب	ز
ب	b	ع	ز
ج	ج	غ	ح
د	dh	ن	ح
هـ	h	ل	ك
و	w	م	م
ي	y	ن	ن
ف	f	و/و	هـ
ق	q	ي	ي
ك	k	ا	ا
خ	kh	ل	ل
د	d	م	م
ذ	dh	ن	ن
ر	r	و/و	هـ
ز	z	ي	ي
س	s	ي	ي
ش	sh	ا	ا
ص	s	ا	ا
ض	z	ا	ا
ط	t	ل	ل

بسم الله الرحمن الرحيم





## Foreword



THROUGHOUT HISTORY, THOUSANDS OF MUSLIM scholars [‘*Ulamā*’] in the Indian Sub Continent and Central Asia have commenced their studies with the work ‘*Nahw Mir*’. When study of the Persian language dwindled in India, many scholars took it upon themselves to translate this work into the Urdu language. With the introduction of the *Nizāmī* Syllabus among English speaking people, the need arose for a simple translation of this concise yet immensely beneficial text. This text is preferred by myself over modern grammar books because of its simplicity and brevity.

Detailed notes have not been added to this simple text for practical reasons. This is a literal translation; a student must rely on the additional notes and elucidation of a teacher. At a preliminary stage, a student of Arabic Grammar needs basic instruction, not arduous note taking; for this task, ‘*Nahw Mir*’ is sufficient.

Students should not spend more than three months studying this text prior to applying it. Many students lose the zeal to study if they are kept on theoretical Arabic for too long. Therefore, upon completion of this book (within a period of three months), they should begin reading basic Arabic texts, applying the rules learnt in this text.



This text also includes the author's biography by Shaykh Muhammad 'Abd al-Hakīm Sharaf al-Qādirī. We ask Allāh ﷻ to accept our efforts and benefit Muslims with this work.

—Asrar Rashid  
 9TH Dhū al-Hijja (Day of 'Arafā) 1434 AH

## Biography of Imām al-Jurānī by Shaykh Muhammad 'Abd al-Hakīm Sharaf al-Qādirī



ONE OF THE MOST DISTINGUISHED STUDENTS OF Imām Qutb al-Dīn al-Rāzī ﷺ was Imām Mubārak Shāh ﷺ, a reputable scholar who had accustomed himself with patrolling the corridors of his institute in Egypt. During one such occasion, he happened to pass by a room wherein he heard a rather strange conversation taking place. Upon closer inspection, he realised a student was repeating the work *Sharḥ al-Maṭālī'* to himself in such an extraordinary fashion that it left Imām Mubārak Shāh mesmerised. The method this student had adopted to solidify what he has memorized was to first make mention of the author's commentary, then his teacher's commentary, and he concluded with his own commentary and critical analysis of the text.

Upon entering the student's room, Imām Mubārak Shāh gazed at the very same student who after having had completed the entire reading of *Sharḥ al-Maṭālī'* sixteen times previously still felt a need to reiterate all that he had covered with tremendous precision and intricacy.

Imām Qutb al-Dīn al-Rāzī was 120 years of age and in no position to continue teaching when this student first arrived in his presence. Nevertheless, having beheld the zeal and passion in his eyes, Imām Qutb al-Dīn al-Rāzī instructed him to travel to Egypt and study under his universally acclaimed



student, Imām Mubārak Shāh.

Upon the student's arrival in Egypt, Mubārak Shāh immediately imposed two conditions on the student. The first condition demanded that he would be required to recommence his previous studies, and the second condition was that he would not be permitted to ask any questions whatsoever. The determination and yearning for knowledge overwhelmed him and he humbly accepted the conditions.

Many years later, Mubārak Shāh was to come to terms with the formidable character of this unique student and how he had observed the conditions which had been imposed on him. As a result, he embraced him and hence forth granted him permission to ask whatever he wishes. This remarkable student was none other than Mir Sayyid al-Jurjānī.

His name was 'Alī, son of Muḥammad, son of 'Alī, and he was a descendant of Imām Ḥusayn عليه السلام, the grandson of the Messenger of Allāh صلى الله عليه وآله. He was born in the city of Jurjān on the 22<sup>ND</sup> OF SHA'BĀN, 740 AH. He attained his religious education from the foremost authorities of that time, namely: Imām Mubārak Shāh, and Imām Akmal al-Dīn Muḥammad b. Maḥmūd al-Bābartī. Under the guardianship of such reputable luminaries, he became known by two epithets, '*al-Sayyid al-Sanad*' and '*Mir Sayyid*'.

He also took knowledge of *tasawwuf* from Khawāja 'Alā' al-Dīn Muḥammad b. Muḥammad 'Aḡṭār al-Bukhārī, the famous deputy of Khawāja Bahā' al-Dīn Naqshband عليه السلام.

In 770 AH, Shajā' al-Dīn was residing in a fortress when Mir Sayyid devised a strategy to meet him. He adorned himself with military apparel and headed towards the king with an extremely intelligent plan. At the exact same time, Imām Sa'd al-Dīn al-Tāftazānī عليه السلام was also travelling towards the king when the two inevitably crossed paths. Mir Sayyid informed him that he was travelling to seek the king and offer

himself for service since he was an outstanding marksman. Based on this premise, he requested that Imām al-Tāftazānī act as a mediator between himself and the king to which the latter gladly agreed.

As a result, Mir Sayyid was brought in the presence of the king who demanded that he display his 'marksman' ability. Mir Sayyid reached for his pocket and extracted a piece of paper on which were the names of various scholars as well as the rebuttal to their works by Mir Sayyid himself. He explained that this is what he meant when he spoke of himself as a 'marksman' and this is the field in which he specialised in.

The king was overly impressed with the young man who stood in front of him, and as a result he accompanied the king to Shīrāz where he constructed an educational institute, *Dār al-Shifā'*, in which Mir Sayyid would teach for the next ten years.

When Tāymūr Lang launched an offensive and conquered Shīrāz, a minister interceded on behalf of Mir Sayyid. As a result, not only did he receive sanctuary but over time the two became well acquainted with one another. In the meantime however, Mir Sayyid continued to teach the sacred sciences in Samargand.

The sultanate of Tāymūr was extremely vast, stretching far and wide across the globe and in the midst of this ever expanding empire, Imām al-Tāftazānī عليه السلام was considered the leading religious authority. The king would often speak in high regard of the two contemporaries, suggesting that in terms of knowledge both are equals but Mir Sayyid excels Imām al-Tāftazānī due to his lineage. There would come a time when Mir Sayyid would strongly disagree with Imām al-Tāftazānī.



Subsequently, a debate was organised between the two in the presence of the king. Nu'mān al-Mu'tazilī would pass the verdict and after hours of deliberation, he passed a judgment in favour of Mir Sayyid. The resulting implications of this debate saw Imām al-Taftazānī demoted in the court of Taymūr and Mir Sayyid promoted as his replacement. The unsympathetic approach of the king affected Imām al-Taftazānī tremendously and it is said that sadness overwhelmed him and he passed away shortly after in the year 792 AH in the month of Muharram.

In the year 806 AH, a debate took place between Mir Sayyid and Sheikh Muḥammad Ibn al-Jazarī in which the latter proved to be victorious. Consequently, Mir Sayyid was demoted and replaced by Imām al-Jazarī. Shaykh 'Abd al-'Azīz al-Parhārī states:

"This is all from the misconception of Taymūr Lang since the understanding of a single ruling does not necessitate a deficiency in the knowledge (of the other)"

Imām 'Abd al-Hayy al-Laknawī states:

"Mir Sayyid was an adherent of the Hanafī School of Law. I have not come across anything to suggest otherwise. However there is a difference of opinion with regards to Imām Sa'd al-Dīn al-Taftazānī, whether he was Shāfi'ī or Hanafī."

Al-Sayyid al-Sanad penned 50 indispensable works which are a testimony to his sheer brilliance in a wide array of sciences. From among them are:

- Sharḥiyya Sharḥ Siwā'iyya*
- Sharḥ al-Wiqāya*
- Sharḥ al-Miftāḥ*
- Sharḥ al-Tadhkirah of al-Tūsī*

- Sharḥ al-Talkhīs of al-Chigīmī*
- Sharḥ al-Kāfiya* [Persian]
- Hāshiyah al-Taḥṣīr of al-Bayḍāwī*
- Hāshiyah Sharḥ al-Shamsiyya* (Mir Quṭbī)
- Hāshiyah al-Mulawwal*
- Hāshiyah al-Radi*
- Hāshiyah al-Talwīḥ*
- Ṣarf Mir*
- Nahw Mir* [Persian]
- Ṣughrā Kubrā*
- Hāshiyah al-Mishkāt*
- Hāshiyah al-Hidāyah*
- Kitāb al-Ta'rīfāt*
- Manāqib Khawājā Naqshband*

On the 6th of Rabi' al-Awwal in the year 816 AH, al-Sayyid al-Sanad, Mir Sayyid Sharīf al-Jurjānī left this mortal world for the next. May Allāh grant us benefit from his works. *Āmīn!*

- Shaykh Muḥammad 'Abd al-Ḥakīm Sharaf al-Qādirī
- 27TH Sha'bān 1403 AH | 10TH June 1983 CE





**N**ABW MFR IS ONE OF THE MOST ACKNOWLEDGED texts written on the subject of Arabic Grammar. This universally accepted text has been taught for many centuries in the Sub Continent and there is absolutely no doubt that hundreds and thousands of scholars have derived great benefit from it. The purpose of this book was to equip the student with the tools necessary for reading and understanding the formation of Arabic Grammar. Students who familiarise themselves with this text will not experience any difficulty, although it is incumbent for the student to study a basic text in Arabic Morphology [*ṣarf*] prior to *Nabwu Mfr*.

It is also incumbent upon the teacher to focus on 15 crucial aspects when teaching this text:

1. Ensure that the students memorise the entire text.
2. Begin with teaching simple terminologies such as nouns, verbs, and particles. Furthermore, students should be questioned regarding the different examples presented in this book and which categories they belong to.

3. Ensure that the students are able to differentiate between verbs which have 3 root letters, 3 root letters and 'additions', 4 root letters, 4 root letters and 'additions', 5 root letters, and 5 root letters and 'additions'.
4. At this stage, students should be able to successfully identify and define the terms in the following couplet:

صحیح است، مثال است، و مضاعف لطیف، و ناقص، و معجز اجوف

Şahih ast wa miḥāl ast wa mudā'af  
Lafif wa nāqis wa mahmūz wa ajwaf

5. Students should be asked about the derivative [mushlaq] and infinitive [masdar]; these are related to Arabic morphology.
6. Ensure that the students are familiar with the differences between the singular [muṣṭad], the compound [muraḥab], the complete compound [muraḥab tān], and the incomplete compound [muraḥab nāqṣ].
7. Explain the declinable [muṣṭab] and the indeclinable [muhin].
8. Explain what is meant by apparent nouns and pronouns, if it is a pronoun then what state is it in? Is it attached [mutlaṣif] or detached [munfaṣil]?
9. Is it definite [muṣṭaf] or indefinite [muhin]? If it is definite is it masculine [muraḥab], or feminine [muṣṭab]? If it is feminine, then what sign denotes femininity? Similarly, is it singular or plural? If it is plural then what type of plural is it?
10. If a verb from the passive/continuous state ap-



pears what is its wording? Is it declinable or indeclinable? If it is indeclinable then from the four types which category does it belong to and what state is it in?

11. The regent/active agent participle [*ʿamil*] and passive participle [*maʿmūl*].

12. Students should be able to differentiate between the follower [*ṭabīʿ*] and the followed [*maṭbūʿ*] and define both terms.

13. Is the declinable noun either *munṣarif* or *ghayr munṣarif*? Define *ghayr munṣarif*.

14. It is necessary that the students memorise the poem '100 regents' [*Miʿa ʿĀmil*] since this is an indispensable method of inculcating the jargon into the student's minds before they progress onto the commentary of the poem, entitled '*Sharḥ Miʿa ʿĀmil*'.

15. The teacher should give the student short sentences to work with so that he is able to translate from Arabic to Urdu (and English) and from Urdu (and English) to Arabic, this will help develop the student's faculty in both written/spoken Arabic.

—Shaykh Muḥammad ʿAbd al-Ḥakīm Sharaf al-Qādirī  
27TH SHA BĀN 1403 AH | 10TH JUNE 1983 CE

## Author's Introduction

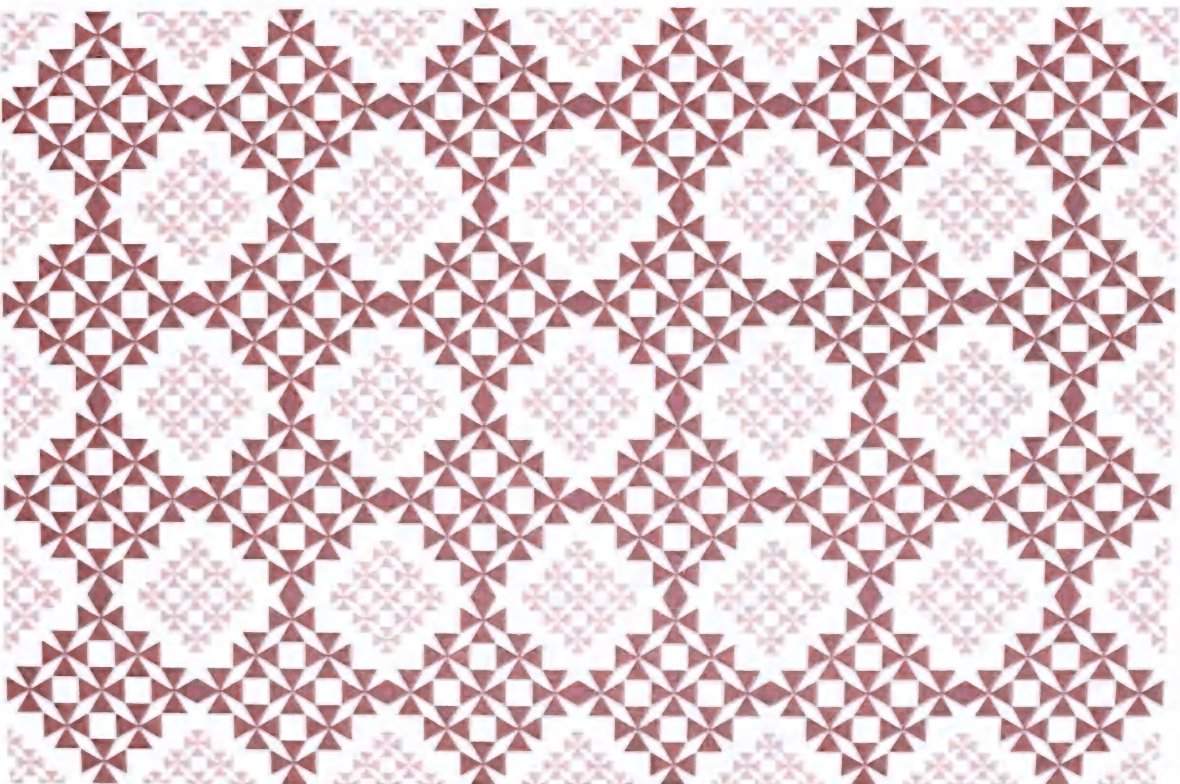


ALL PRAISE IS DUE UNTO ALLĀH ﷻ, LORD OF THE worlds. And the hereafter is for God-conscious people. May prayers and salutations be upon the best of His creation, Muḥammad ﷺ, and upon all of his family.

You should know—may Allāh guide you—that this is a short and concise work in the science of Arabic Grammar [*Nahw*].

For the novice student, after memorising terminologies of the language, familiarising oneself with the derivatives of words, and developing precision in the critically important aspects of Arabic Morphology [*Ṣarf*], the student can with great ease utilise this knowledge to understand how Arabic is composed, and also comprehend which words accept change and which do not. This ability is attained by the enablement of Allāh and through His support.





## LESSON 1

### The Spoken Word

The spoken word [*lafẓ*] is two types:

1. The singular [*mufrad*]
2. The compound [*murakkab*]

The singular word is that word which indicates to one thing. It is also called "word" [*kalima*]. The singular word is three types:

1. The noun [*ism*], like رَجُلٌ, meaning "a man"
2. The verb [*fi'l*], like ضَرَبَ, meaning "he hit"
3. The particle [*harf*], like هَلْ, meaning "is/did?" (an interrogation particle)

The compound is composed of two or more words, like:

عَلَامٌ زَيْدٌ

"Servant of Zayd"

and,

زَيْدٌ قَائِمٌ

"Zayd is standing"



The compounded word is divided into two types:

1. The beneficial sentence [*murakhab mufid*]
2. The non-beneficial sentence [*murakhab ghayr mufid*]

**Definition of a beneficial sentence [*murakhab mufid*]:** It is that sentence in which the listener receives information after the speaker has spoken, like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

and,

اِضْرِبْ زَيْدًا

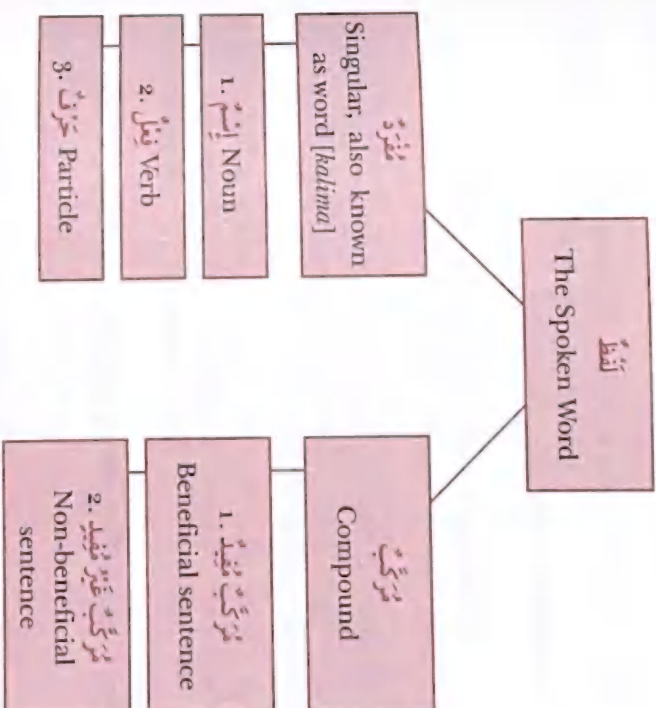
"Hit Zayd!"

This type of sentence is also called "proposition" [*jumla*] and "speech" [*kalām*].

كَلِمَاتٌ

KEY WORDS

- لَفْظٌ - the spoken word
- مُفْرَدٌ - singular
- مُرَكَّبٌ - compound
- كَلِمَةٌ - the word
- اِسْمٌ - noun
- فِعْلٌ - verb
- حَرْفٌ - particle
- مُرَكَّبٌ مُفِيدٌ - the beneficial sentence
- مُرَكَّبٌ غَيْرُ مُفِيدٍ - the non-beneficial sentence
- مَقْدَلَةٌ - proposition
- كَلَامٌ - speech





## LESSON 2

### Beneficial Sentences

بَعْدُ

The beneficial sentence is two types;

1. Informative sentence [*jumla khabariyya*]
2. Constructed sentence [*jumla insha'iyya*]

**Definition of the informative sentence [*jumla khabariyya*]:**

It is that sentence which allows one to describe the speaker as being a liar or truthful, like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

and,

ضَرَبَ زَيْدٌ

"Zayd hit"

The informative sentence is divided into two types;

1. The nominal sentence [*jumla ismiyya*]
2. The verbal sentence [*jumla fi'liyya*]

**Definition of the nominal sentence [*jumla ismiyya*]:** It is that proposition which begins with a noun, like:

زَيْدٌ عَلِيمٌ  
"Zayd is a learned man"

The first part is called "subject" [*musnad ilay-hi*] and is termed "beginning" [*mubtada*]. The second part is called "predicative" [*musnad*] and is termed "information" [*khabar*].

**Definition of the verbal sentence [*jumla fi'liyya*]:** It is that sentence which begins with a verb, like:

ضَرَبَ زَيْدٌ  
"Zayd hit"

The first part is called "the predicative" [*musnad*] and is termed "the verb" [*fi'l*]. The second part is called "the subject" [*musnad ilay-hi*] and is termed "the active subject" [*fā'il*]. **Benefit:** The predicative is called "the judgement" [*hukm*] and the subject is "the one upon which the judgement is applied" [*muhkam 'alay-hi*]. A particle can never be the predicative or subject.

**Types of constructed sentences [*jumla insha'iyya*]:** There are ten types:

1. The imperative/order [*amr*], like:

اُضْرِبْ  
"You hit!"

2. The prohibition [*nahy*], like:



لَا تُضْرِبُ

"Do not hit!"

3. Interrogation/questioning [ʔisfihām], like:

هَلْ ضَرَبَ زَيْدٌ؟

"Did Zayd hit?"

4. Wish [ʔamann], like:

أَيْتَ زَيْدًا حَاضِرٌ؟

"Wishing Zayd was present"

5. Hope [ʔarj], like:

أَعْلَ زَيْدًا غَائِبٌ؟

"Hoping Zayd was absent"

6. Contracts [ʔuqūd], like:

بَعْتُ

"I sold"

and,

أَشْرَيْتُ

"I bought"

7. Proclamation [ʔidaʔ], like:

يَا اَللهُ

"O Allah!"

8. Request [ʔard], like:

أَلَا تُتْرَكُ يَا مُعْصِيَتَ خَيْرًا

"Why do you not visit us as you will receive good?"

9. Oath [ʔasam], like:

وَاللهِ لَا أَضْرِبُ زَيْدًا

"By Allāh, I will surely hit Zayd!"

10. Surprise [ʔaʔjub], like:

أَحْسَنُ بِهِ

"How good!"

and,

مَا أَحْسَنَهُ

"How good!"

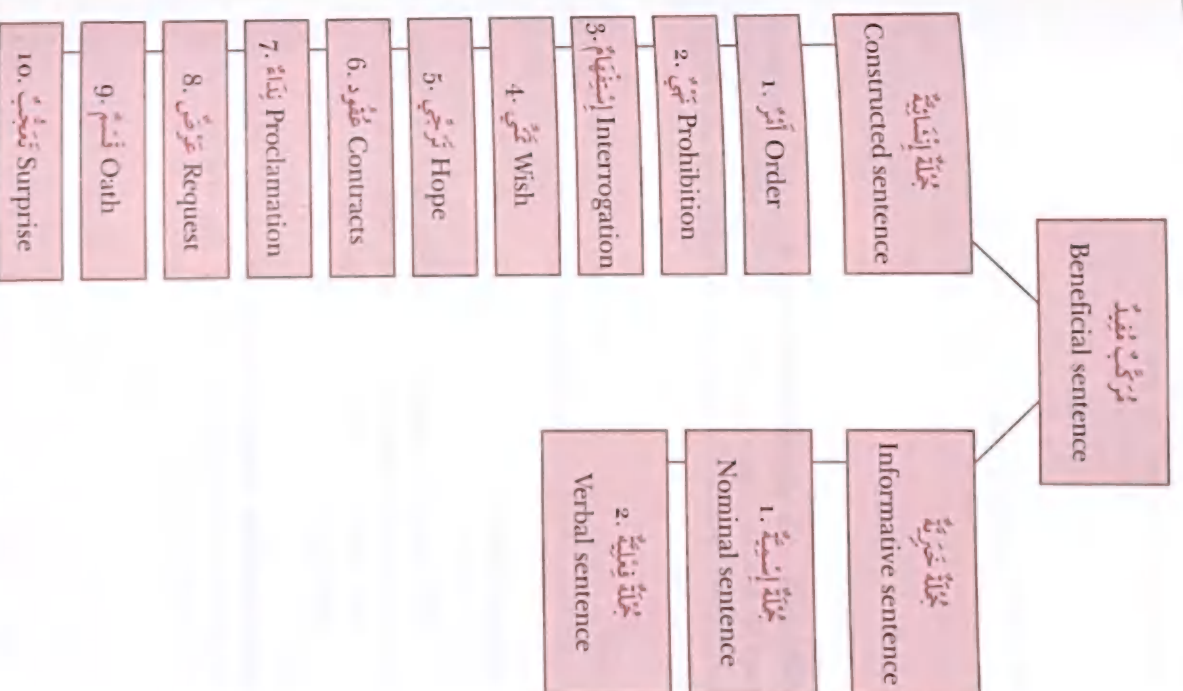


KEY WORDS

- جُمْلَةٌ مُخْبِرَةٌ - informative sentence
- جُمْلَةٌ مُنْشَأَةٌ - constructed sentence
- جُمْلَةٌ اِسْمِيَّةٌ - nominal sentence
- جُمْلَةٌ فِعْلِيَّةٌ - verbal sentence
- مُنْشَأَةٌ - the predicate
- مُخْبِرَةٌ - the subject
- اِسْمِيَّةٌ - the beginning
- فِعْلِيَّةٌ - the information
- مُنْشَأَةٌ - active subject
- جُمْلَةٌ - judgement



- imperative/order - أَمْرٌ
- prohibition - نَهْيٌ
- interrogation/questioning - اِسْتِثْنَاءٌ
- wish - اِلْتِمَاسٌ / رَجَاءٌ
- hope - اِرْتِجَاءٌ
- contracts - عَقُودٌ
- proclamation - اِبْلَاقٌ
- request - عَرَضٌ
- oath - قَسَمٌ
- surprise - تَعَجُّبٌ





## LESSON 3

### Non-Beneficial Sentences

**Definition of a non-beneficial sentence** [*murakkab ghayr mufid*]: It is that sentence which after having been spoken, the listener does not receive any information or any request from it, like:

عَلَامٌ زَيْدٌ

"Servant of Zayd"

It is three types;

1. The annexed compound [*murakkab idāfi*]
2. The indeclinable compound [*murakkab binā'i*]
3. The partially indeclinable compound [*murakkab man' sarf*]

**Definition of the annexed compound** [*murakkab idāfi*]: It is that non-beneficial sentence where the first noun is annexed to the second noun, like:

كِتَابُ زَيْدٍ

"Book of Zayd"

The first part is called "the possessed" [*mudāf*], and the second is named "the possessor" [*mudāf ilay-hi*].

**Note:** The possessor is always genitive [*majrūr*].

**Definition of the indeclinable compound** [*murakkab binā'i*]: It is that non-beneficial sentence wherein two nouns come together and become one, and the second noun contains a hidden letter, like:

أَحَدٌ عَشَرَ

"Eleven"

and,

تِسْعَةٌ عَشَرَ

"Nineteen"

These numbers were originally أَحَدٌ وَعَشَرَ and تِسْعَةٌ وَعَشَرَ. However, the letter *wāw* [و] was hidden and both nouns became one composition.

Both parts of the indeclinable compound are indeclinable/fixated upon the *fatḥa* vowel [*mabnī 'alā al-fatḥ*]. The exception to this is ثَلَاثَةٌ [thalaṭṭa] [twelve] as the first part ثَلَاثُ is declinable and the second part ثَلَاثٌ is fixated upon the *fatḥa* vowel.

**Definition of the partially indeclinable compound:** It is that non-beneficial sentence which is composed of two nouns and there is no third letter hidden, like the words:

بَغْدَادٌ

"Ba'ḍabakk"

<sup>1</sup> *Ba'ḍabakk*, also known as Baalbek, was the name of a city in the kingdom of The Levant (Greater Syria) and is today found within the precincts of modern day Lebanon. The name is composed of two nouns, the first of them being 'baḍ' which was the name of an idol found in that city. The nation which Prophet Ḥayyān was sent to worshipped this idol, and Allah, the Exalted mentioned it in the Quran as He stated, ﴿Do you worship Ba'ḍ and leave the God of Creation?﴾ [al-Saffat: 135]. As for the



and,

خَضْرَمُوْتُ

"*Hadhamat*"\*

**Note:** Keep in mind that the non-beneficial sentence is always a portion of a sentence, like:

غَلَامٌ زَيْدٌ قَائِمٌ

"The servant of Zayd is standing"

and,

عِنْدِي أَحَدُ عَشَرَ دِرْهَمًا

"I have eleven dirhams"

No sentence is less than two words, whether those words are spoken [*lafẓ(an)*], like:

قَضَبَ زَيْدٌ

"Zayd hit"

Or whether one of those words is spoken and the other is unspoken [*laḡḡir(an)*], like:

إِضْرِبْ

"You hit!"

The sentence *إِضْرِبْ* is spoken but it also has the pronoun *أَنْتَ* [you] which is concealed within it. A sentence can have more

second noun 'badd', this was the name of the king of that city who was an ardent worshipper of the idol. Later on, polytheists named that city *Hadhamat*, following the composition of these mentioned nouns. —Ed.

\* *Hadhamat* is the name of a valley in Yemen. The first noun 'Yahd', means city, or town, and the second noun 'Mau', means death. The city was named as such due to the prevalence of death therein. —Ed.

than two words and there is no limit as to how many words can be added.

When there are numerous words in a sentence, then it is necessary to make a distinction [*imtiyāz*] between each word; whether the word is a noun, a verb, or a particle. Or whether the word is declinable or indeclinable. Or whether the word is a regent/active agent participle [*ʿāmil*], or a passive participle [*maʿmūl*].

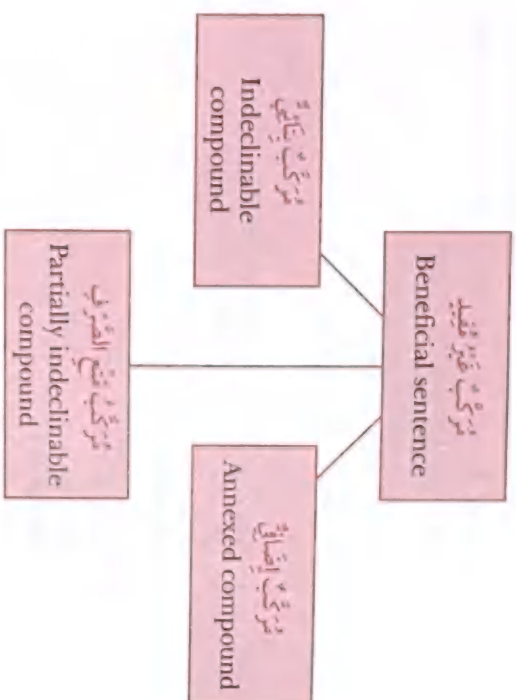
It should be understood how each word is connected to one another; so one can establish what the predicative is and what the subject is. As a result, the meaning of the sentence is understood in a comprehensive manner.

مَعْرِفَةُ

#### KEY WORDS

- مَرْكَبٌ مُضَافٌ - the annexed compound
- مَرْكَبٌ يَلْغِي - the indeclinable compound
- مَرْكَبٌ مَعَ الْغَرَفِ - the partially indeclinable compound
- مُضَافٌ - possessed
- مُضَافٌ إِلَيْهِ - possessor
- مَرْكَبٌ - genitive
- لَفْظٌ - spoken
- لَغْغِيرٌ - unspoken





## LESSON 4 Signs of a Noun, Verb & Particle

The signs of a noun [ism]:

1. It has the additional particle of **لِ** at the beginning, like:

الصَّلَاةُ

"The prayer"

and,

الْحَمْدُ

"The praise"

2. It has a genitive particle [harf jar] before it, like:

بِزَيْدٍ

"By Zayd"

and,

إِلَى الْمَدِينَةِ

"To the city"



3. It has a *tanwīn* [ـَ / ـِ / ـُ], like:

رَجُلٌ

"A man"

and,

بِلَالٌ

"Bilāl(un)"

4. It assumes the role of the subject [*musnad ilay-hi*], like:

بَكْرٌ فَاضِلٌ

"Bakr is learned"

and,

زَيْدٌ عَالِمٌ

"Zayd is a scholar"

5. It is the possessor [*mudāf ilay-hi*], like:

كِتَابُ زَيْدٍ

"Book of Zayd"

and,

وَلَدُ رَجُلٍ

"Son of a man"

6. It is a diminutive noun [*musaghlghar*], like:

رَجُلٌ

"A small man"

and,

قُرَيْشٌ

"Quraysh"

7. It is referred/attributed [*mansūb*], like

مَكِّيٌّ

"Makkī [a native of Makka, the Venerated]"

and,

مَدِينِيٌّ

"Madani [a native of Madina, the Illumined]"

and,

بَغْدَادِيٌّ

"Baghdadi [a native of Baghdad, Iraq]"

8. It is dual [*ṭathnīyya*], like:

رَجُلَانِ

"Two men"

and,

عَالِمَانِ

"Two scholars"

9. It is plural [*jam'*], like:

رَجَالٌ

"Men"



10. It is qualificable [*maṣūf*], like:

جَاءَ رَجُلٌ عَالِمٌ

"A learned man came"

11. It has the vowelised letter *tā'* [*tā' mutahharika*], like:

ضَارِبَةٌ

"A hitting woman"

### The signs of a verb [*fī ḥ*]:

1. It has the particle *qā'*, a particle meaning 'already'.
2. It has the letter *yā'*, a particle of the future tense, like:

سَيَضْرِبُ

"He shall hit"

3. It has the particle *ẓarf jāzim*, a particle of the future tense, like:

سَوْفَ يَضْرِبُ

"He shall soon hit"

4. It has the jussive particle [*ḥarf jāzim*]<sup>3</sup>, like:

لَمْ يَضْرِبْ

"He did not hit"

<sup>3</sup> There are four jussive particles: *lā* [did not], *lā* [when], *lā* [the imperative *lam*], and *lā* [the prohibitive *lam*].—Ed.

5. It has an attached nominative pronoun [*ḍamīr maḥfūṭ mutlaṣṣil*], like:

ضَرَبْتُ

"I hit"

6. It has the silent letter *tā'* [*tā' sākina*], like:

ضَرَبَتْ

"She hit"

7. It be imperative [*amr*], like:

اَضْرِبْ

"You hit!"

8. It is a prohibition [*nahy*], like:

لَا تَضْرِبْ

"Do not hit!"

**Signs of a particle [*ḥarf*]:** The sign of a particle is that it has no signs of a noun or a verb.



### KEY WORDS

- ضَرْفٌ - genitive particle
- لَمْ - negation
- لَمْ يَضْرِبْ - *lanāḥ*
- ضَرْفٌ - diminished noun
- ضَرْفٌ - referred/attributed
- ضَرْفٌ - dual



- جمع - plural
- مؤنث - qualifiable
- الة - the vowelised letter *al*
- حرف جازم - the jussive particle
- ضمير متوابع - attached nominative pronoun
- الة ساكنة - the silent letter *al*

## LESSON 5 The Declinable & Indclinable



In terms of the last letter, Arabic words are two types;

1. Declinable [*mu'rab*]
2. Indclinable [*mabni*]

**Definition of the declinable:** It is that word whose ending changes in accordance with the application of different regents [*ta'atim*], like:

جاءني زيد

"Zayd came to me"

رأيت زيدا

"I saw Zayd"

مررت بزيد

"I passed by Zayd"

In these examples, جاء, رأى and مر are regents, and the word is declinable. The *damma* vowel *i* is the declension [*i'rab*] and the *z* [from the word زيد] is the point of declension [*mahall al-i'rab*].



**Definition of the indeclinable:** It is that word whose ending does not change with the application of different regents, like the word:

هَؤُلَاءِ  
"Those"

It does not change in the nominative [*rafʿ*], accusative [*naṣb*], or genitive [*ḡarr*] cases.

**Benefit:** All particles are indeclinable, and from verbs, the past tense [*al-ḡl al-māḍī*] and the active imperative verb in the second person [*ḡl amr ḥāḍir maʿrūf*] are indeclinable.

Also, the wording of the present tense [*ḡl mudarrʿ*] which has the letter *nūn* which denotes the feminine plural [*nūn al-ḡamʿ al-muʿannath*] attached to it, as well as the letter *nūn* for emphasis [*nūn al-laḡiḍ*] makes it indeclinable. The indeclinable nouns [*asmāʿ ḡhayr mutamakin*] are also indeclinable, whereas, the declinable nouns [*asmāʿ mutamakin*] are declinable when in composition [*ṭarkīb*].

The present tense is declinable when the letter *nūn* which denotes the feminine plural and the letter *nūn* for emphasis are not attached to it.

In summary, these two: the declinable nouns and the present tense, are declinable, and the rest of the words are indeclinable.



## KEY WORDS

- المُنْزَعَة - the declinable
- الْغَائِثَة - the indeclinable

- المُرْتَبِعَات - regents
- الْمُرْتَبِعَات - declension
- نَقْطَةُ الْمُرْتَبِعَات - point of declension
- الْمُرْتَبِعَات - nominative
- الْمُرْتَبِعَات - accusative
- الْمُرْتَبِعَات - genitive
- الْمُرْتَبِعَات - past tense
- الْمُرْتَبِعَات - imperative verb
- الْمُرْتَبِعَات - present tense
- الْمُرْتَبِعَات - declinable noun
- الْمُرْتَبِعَات - indeclinable noun
- الْمُرْتَبِعَات - composition



## LESSON 6

### Indeclinable Nouns



The original indeclinable [*mabnī al-ʿaql*] is three things;

1. The past tense [*al-ḥīl al-māḍī*]
2. The active imperative verb in the second person [*al-ḥīl al-amr al-hāḍir al-marṭī*]
3. All particles

An indeclinable noun is that noun which has similarity [*mushābaḥa*] to the original indeclinable. As for a declinable noun, it is that noun which has no similarity to the original indeclinable.

There are eight types of indeclinable nouns:

1. Pronouns [*ḍamāʾir*]: In total there are seventy pronouns. Fourteen of these are nominative connected pronouns [*ḍamīr marfūʿ mutlaṣṣil*], fourteen are nominative detached pronouns [*ḍamīr marfūʿ munfasil*], fourteen are accusative connected pronouns [*ḍamīr mansūb mutlaṣṣil*], fourteen are accusative detached pronouns [*ḍamīr mansūb munfasil*], and fourteen are genitive attached pronouns [*ḍamīr majrūr mutlaṣṣil*].

- Nominative connected pronouns [*ḍamīr marfūʿ mutlaṣṣil*]:

I hit	فَرَضْتُ
We hit	فَرَضْنَا
You [male] hit	فَرَضْتَ
You two [male] hit	فَرَضْتُمَا
You all [male] hit	فَرَضْتُمْ
You [female] hit	فَرَضْتِ
You two [female] hit	فَرَضْتُمَا
You all [female] hit	فَرَضْتُنَّ
He hit	فَرَضَ (هُوَ)
They two [male] hit	فَرَضَا
They all [male] hit	فَرَضُوا
She hit	فَرَضَتْ (هِيَ)
They two [female] hit	فَرَضَتَا
They all [female] hit	فَرَضْنَ

- Nominative detached pronouns [*ḍamīr marfūʿ munfasil*]:

I	أَنَا
We	نَحْنُ
You [male]	أَنْتَ
You two [male]	أَنْتُمَا
You all [male]	أَنْتُمْ
You [female]	أَنْتِ
You two [female]	أَنْتُمَا
You all [female]	أَنْتُنَّ
He	هُوَ
They two [male]	هُمَا
They all [male]	هُمْ
She	هِيَ
They two [female]	هُمَا
They all [female]	هُنَّ



- Accusative connected pronouns [*ḍamīr muntaṣil*]:

He hit me	فَرَضْتُ
He hit us	فَرَضْنَا
He hit you [male]	فَرَضَكَ
He hit you two [male]	فَرَضَكُمَا
He hit you all [male]	فَرَضَكُمْ
He hit you [female]	فَرَضَتْكَ
He hit you two [female]	فَرَضَتْكُمَا
He hit you all [female]	فَرَضَتْكُمْ
He hit him	فَرَضَهُ
He hit them two [male]	فَرَضَهُمَا
He hit them all [male]	فَرَضَهُمْ
He hit her	فَرَضَتْهَا
He hit them two [female]	فَرَضَتْهُمَا
He hit them all [female]	فَرَضَتْهُنَّ

- Accusative detached pronouns [*ḍamīr munfaṣil*]:

Only me	أَنَا
Only us	أَنْتَ
Only you [male]	أَنْتَ
Only you two [male]	أَنْتُمَا
Only you all [male]	أَنْتُمْ
Only you [female]	أَنْتِ
Only you two [female]	أَنْتُمَا
Only you all [female]	أَنْتُنَّ
Only him	هُوَ
Only them two [male]	هُمَا
Only them all [male]	هُمْ
Only her	هِيَ
Only them two [female]	هُمَا
Only them all [female]	هُنَّ

- Genitive attached pronouns [*ḍamīr majrūr muntaṣil*]:

For me	لِي
For us	لَنَا
For you [male]	لَكَ
For you two [male]	لَكُمَا
For you all [male]	لَكُمْ
For you [female]	لِكَ
For you two [female]	لَكُمَا
For you all [female]	لَكُمْ
For him	لَهُ
For them two [male]	لَهُمَا
For them all [male]	لَهُمْ
For them	لَهُ
For her	لِهَا
For them two [female]	لَهُمَا
For them all [female]	لَهُنَّ

- Nouns of indication [*asimā' al-ishārāt*], like:

This [male]	هَـ
These two [male]	هَـؤُلَاءِ
These two [male]	هَـؤُلَاءِ
This [female]	هَـيْ
This [female]	هَـيْ
This [female]	هَـيْ
This [female]	هَـيْ
This [female]	هَـيْ
This [female]	هَـيْ
This [female]	هَـيْ
These two [female]	هَـؤُلَاءِ
These two [female]	هَـؤُلَاءِ
These/those	أُولَـئِكَ



### 3. Conjunctive nouns [*al-asmā' al-maṣṣūḍāt*], like:

Which [male]	الَّذِي
Which two [male]	الَّذَانِ
Which two [female]	الَّتَانِ
Which all [male]	الَّذِينَ
Which [female]	الَّتِي
Which two [female]	الَّتَيْنِ
Which two [female]	الَّتَيْنِ
Which all [female]	الَّتِي
Which all [female]	الَّتِي
Whatever	مَنْ
Whoever	مَنْ
Who?/Which?/What?	مَنْ
Whoever	مَنْ

**Note:** When the letters ال come in the meaning of الَّذِي whilst being attached to the subjective noun [*al-ism al-fā'il*] and the objective noun [*al-ism al-maf'ūl*], they are considered to be part of the conjunctive nouns, like:

الضَّارِبُ  
"The hiter"  
and,

الْمَضْرُوبُ  
"The one hit"

In the dialect of the Tribe of Tayy [*Banū Tayy*], the word ضَرَبَ comes in the meaning of الَّذِي, like:

جَاءَ ذُو ضَرَبَتِكَ  
"Came to me the one who hit you"

From the conjunctive nouns, the words مَنِ and مَنِ are declinable.

### 4. Verbal nouns [*asmā' al-aḥwāl*] are divided into two types:

- A verbal noun in the meaning of the active imperative tense, like the following examples:

يَذْهَبْ  
"To leave"

and,

يُؤَيِّدْ  
"To allow time"

and,

يَهْلُمْ  
"To go forth"

and,

يَجْعَلْ  
"To accept"

- A verbal noun in the meaning of the past tense, like the following examples:

يُسَيِّدْ  
"To be seperated"

and,

يَهْيَأْ  
"To be afar"



5. Nouns of the voice [*asma' al-aṣwāʾ*], like:

غَاثٌ

"*Ghāq*"<sup>4</sup>

and,

نَحٌّ

"*Nahkha*"<sup>5</sup>

and,

بَحٌّ

"*Bahkha*"<sup>6</sup>

and,

أُفٌّ

"*Uf*"<sup>7</sup>

and,

أُفٌّ

"*Uḥ-uh*"<sup>8</sup>

6. Nouns of placement [*asma' al-zurūf*], these are divided into two types;

- Time placement [*zurūf al-zamān*], like:

مِنْذُ

"Since"

and,

مِنْذُ

"Since"

<sup>4</sup> The word "*Ghāq*" provides a voice which imitates the voice of a crow. —Ed.

<sup>5</sup> The word "*Nahkha*" provides a voice which is used to gain the attention of an animal, for instance, to make a camel sit. —Ed.

<sup>6</sup> The word "*Bahkha*" provides a voice which expresses happiness. —Ed.

<sup>7</sup> The word "*Uf*" provides a voice which expresses difficulty and dislike. —Ed.

<sup>8</sup> The word "*Uḥ-uh*" provides a voice which expresses the state of the chest when one is severely coughing. —Ed.

and,

أَمْسٌ

"Yesterday"

and,

أَيَّانَ

"When [for the future]"

and,

كَيْفَ

"How"

and,

مَتَى

"Whenever"

and,

إِذَا

"When"

and,

إِذْ

"While"

and,

بَعْدُ

"After"

and,

قَبْلُ

"Before"

and,

عَوَظٌ

"Never/ever"

and,



كَمْ

"Never"

These nouns are indeclinable when they are possessed [*mudāf*] and the possessor [*mudāf ilay-hi*] being hidden in the intended meaning [*mahdhuf manwā*].

- Location placement [*ẓunf al-makān*], like:

فَوْقَ

"Above"

and,

تَحْتَ

"Below"

and,

قُدَامَ

"In front of/before"

and,

حَيْثُ

"Wherever"

These nouns will only be indeclinable when they are possessed to a possessor which is hidden in the intended meaning.

7. Nouns of allusion [*asmā' al-kināyāt*], these nouns are two types:

- Those nouns that allude to a vague number [*ʿadad mubham*], like:

كَمْ

"How many?/how much?"

and,

كَذَا

"So-and-so many/so-and-so much"

- Those nouns that allude to a vague conversation, like:

كَذَلِكَ

"So and so/such and such"

and,

كَذَلِكَ

"Thus and thus"

8. The indeclinable compound [*murakab bināʾī*], like:

أَحَدَ عَشَرَ

"Eleven"

عَشْرَةٌ

#### KEY WORDS

- ضَمَائِر - pronouns
- ضَمَائِرٌ تَرْفُوعِيَّةٌ مُضَلَّلَةٌ - nominative connected pronouns
- ضَمَائِرٌ تَرْفُوعِيَّةٌ مُتَفَصِّلَةٌ - nominative detached pronouns
- ضَمَائِرٌ مَرْفُوعِيَّةٌ مُضَرَّبَةٌ مُضَلَّلَةٌ - accusative connected pronouns



- منصوب - منصوب متصرف - متصرف  
pronouns
- متصرف - متصرف - متصرف  
nouns
- نون - نون - نون
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## LESSON 7

### The Definite & Indefinite

From this perspective, a noun is two types:

1. Definite [*ma'rifa*]
2. Indefinite [*makina*]

**Definition of the definite:** It is that noun which has been designated for something specific. This is seven types:

1. Pronouns [*mudmaril*], like:

أنا

"I"

and,

أنت

"You"

2. Proper names [*'a'lām*], like:

زيد

"Zayd"

and,



عَمْرٌو  
"Amr"

### 3. Nouns of indication [*asma' al-ishārāt*], like:

هَـٰذَا  
"This"

and,

ذَٰلِكَ  
"That"

### 4. Conjunctive nouns [*asma' al-maṣūlāt*], like:

الَّذِي  
"Which [male]"

and,

الَّتِي  
"Which [female]"

### 5. Definitive by proclamation [*mu'arraḥ bi al-nidā'*], like:

يَا رَجُلُ  
"O man!"

### 6. Definitive with *lām* [*mu'arraḥ bi al-lām*], like:

الرَّجُلُ  
"The man"

### 7. That noun which is made the possessed [*mudāḥ*] to any of the previous nouns, like:

غُلَامٌ الَّذِي بِيَدِي  
"Servant who is mine"

and,

غُلَامُ الرَّجُلِ  
"Servant of the man"

and,

غُلَامُهُ  
"His servant"

and,

غُلَامُ زَيْدٍ  
"Servant of Zayd"

and,

غُلَامٌ هَـٰذَا  
"Servant of this"

**Definition of the indefinite:** It is that noun which is designated for something unspecified, like:

رَجُلٌ  
"A man"

and,

فَرَسٌ  
"A horse"

From the aspect of gender [*jins*], nouns are two types:



1. Masculine [*muḥakkar*]
2. Feminine [*mu'annath*]

**Definition of a masculine noun:** It is that noun which has no signs of femininity, like:

رَجُلٌ  
"A man"

**Definition of a feminine noun:** It is that noun which has a sign of femininity [*ʿalāma al-ta'nīth*], like:

امْرَأَةٌ  
"A woman"

**Benefit:** The signs of femininity are four;

1. The spoken *tā'* [*tā' malfūza*], like:

طَلْحَةُ  
"Talḥa"

2. The shortened *alif* [*alif maqṣūra*], like:

حَبْلٌ  
"Expectant"

3. The elongated *alif* [*alif mamdūda*], like:

حُرَّةٌ  
"Red (pl.)"

4. The hidden *tā'* [*tā' muqaddara*], like:

أَرْضٌ  
"Earth"

This was originally *أَرْضَةٌ*, because its diminutive [*laṣghīr*] is *أَرْضِيَّةٌ* and the rule is that the diminutive takes words back to their original form.

Whichever noun has the hidden *tā'* as the sign of femininity, that noun is termed as a prescriptive feminine noun [*mu'annath sanāʿī*].

A feminine noun is two types;

1. The phonetic feminine [*mu'annath lafẓī*]
2. The genuine feminine [*mu'annath ḥaqīqī*]

**Definition of the genuine feminine:** It is that feminine noun that has a living opposite to it, like:

امْرَأَةٌ  
"Woman"

Which has رَجُلٌ "Man" as its opposite, or:

نَاقَةٌ  
"Female camel"

Which has حَمَلٌ "Camel" as its opposite.

**Definition of the phonetic feminine:** It is that feminine that has no living male opposite, like:



ظُلُمَةٌ

"Darkness"

Its opposite is نُورٌ "Illumination", and:

قُوَّةٌ

"Strength"

Its opposite is ضَعْفٌ "Weakness".

From the aspect of number [*al-dād*], a noun is three types;

1. Singular [*uṭṭhid*]
2. Dual [*muthannā*]
3. Plural [*majmū*]

**Definition of singular:** That which indicates upon a singular thing, like:

رَجُلٌ

"Man"

**Definition of dual:** It is that noun which indicates upon two individuals. Based on this, the noun has the letter *ālif* or the letter *yā'* before which has the vowel 'a' and the letter *nūn* which is in the genitive state, like:

رَجُلَانِ

"Two men"

and,

رَجُلَانِ

"Two men"

**Definition of plural:** It is that noun which indicates upon more than two individuals, based upon this a change takes place upon the singular form at the end literally [*laf(an)*] or by implication [*laqlīr(an)*]. An example of the literal change is:

رِجَالٌ

"Men"

An example of the implicated change is:

سُفُنٌ

"Ships"

Because the singular form for this is also سُفينة upon the scale of *laf* and the plural is also سُفُنٌ on the scale of *laf*.

سُفُنٌ

#### KEY WORDS

- مُعَرَّفَةٌ - definite
- مُعَرَّفٌ - indefinite
- مُتَعَرِّفَاتٌ - pronouns
- أَسْمَاءٌ - proper names
- مُعَرَّفَةٌ بِالْإِنْدَاءِ - definitive by proclamation
- مُعَرَّفٌ بِأَلَمٍ - definitive with *lām*
- جِنْسٌ - gender
- مُذَكَّرٌ - masculine
- مُؤَنَّثٌ - feminine
- أَلِفٌ مُلْتَمِزَةٌ - the spoken *ā'*



- الألف المقصورة - the shortened *alif*
- الألف الممدودة - the elongated *alif*
- الهمزة الموحدة - the hidden *hā'*
- توكيد نسائي - prescriptive feminine noun
- توكيد لفظي - phonetic feminine
- توكيد حقيقي - genuine feminine
- واحد - singular
- اثنين - dual
- كثير - plural
- الهمزة تاء قبل متحرك - the letter *yā'* preceded by the vowel 'a'

## LESSON 8

### Plurality



The types of plural from the aspect of the singular form are of two types:

1. The broken plural [*jam' takṣīr*]
2. The sound plural [*jam' tashīl*]

**Definition of the broken plural:** It is that plural, the singular form of which does not remain sound, like:

رَجَالٌ

"Men"

and,

مَسَاجِدُ

"Mosques"

**Note:** The three letter [*thulath*] nouns are made into broken plurals as sanctioned by common usage [*samā'ī*], there is no involvement of fixed scales [*qiyās*]. However, in the four letter [*rubā'ī*] and the five letter [*khumāsī*] nouns, the broken plurals are made on the scale of قَبِيلٌ like جَمْعٌ to جَمَاعَةٌ and جَمْعٌ to جَمَاعَةٌ (the fifth letter is hidden).



**Definition of the sound plural:** It is that plural, the singular of which remains sound, and it is of two types:

1. Plural masculine [*jam' muthakkat*]
2. Plural feminine [*jam' mu'annath*]

**Definition of plural masculine:** It is that plural which has the letter *wāw* preceded by a *damma* and a *nūn* with a *fatha*, like:

مُسْلِمُونَ

"Muslim men"

Or it has the letter *yā'* which is preceded by a *kasra* and a *nūn* with a *fatha*, like:

مُسْلِمِينَ

"Muslim men"

**Definition of plural feminine:** It is that plural which has an additional *alif* and *tā'*, like:

مُسْلِمَاتٌ

"Muslim women"

The types of plural from the aspect of its meaning are of two types:

1. Plural of paucity [*jam' al-qilla*]
2. Plural of abundance [*jam' al-kathra*]

**Definition of the plural of paucity:** It is that plural which is expressed for less than ten individuals. It has four scales;

1. أَكْثَرُ like أَكْثَرُ
2. أَكْثَرُ like أَكْثَرُ
3. أَكْثَرُ like أَكْثَرُ
4. أَكْثَرُ like أَكْثَرُ

Remember, the sound plural masculine and sound plural feminine without the *al* particle are also included in the plural of paucity, like مُسْلِمُونَ and مُسْلِمَاتٌ.

**Definition of the plural of abundance:** It is that plural which is expressed for ten or more individuals. With the exclusion of the scales of the plural of paucity, the rest of the scales are for the plural of abundance.



KEY WORDS

- أَكْثَرُ - broken plural
- أَكْثَرُ - sound plural
- أَكْثَرُ - three letter word
- أَكْثَرُ - four letter word
- أَكْثَرُ - five letter word
- أَكْثَرُ - plural masculine
- أَكْثَرُ - plural feminine
- أَكْثَرُ - plural of paucity
- أَكْثَرُ - plural of abundance



## LESSON 9 Declination

The noun has three declinations:

1. Nominative [*raf*]
2. Accusative [*naṣb*]
3. Genitive [*jar*]

The declinable noun from the consideration of declination is sixteen types, the detail of which follows:

1. The singular, sound declinable noun [*ism mufrad munṣarif ṣahih*], like:

زَيْدٌ

"Zayd"

2. The singular declinable in the place of the sound [*mufrad munṣarif jar majra ṣahih*], like:

كَبْكَبٌ

"Bucket"

3. The declinable, broken plural [*jam' mukassar munṣarif*], like:

رِجَالٌ

"Men"

These three nouns in the nominative state are with a *ḍamma*, and in the accusative state with a *fatḥa*, and in the genitive state with a *kasra*, like:

جَاءَنِي زَيْدٌ وَ ذَلِي وَ رِجَالٌ

"Zayd, and a bucket, and men came to me"

رَأَيْتُ زَيْدًا وَ ذَلِي وَ رِجَالًا

"I saw Zayd, and a bucket, and men"

مَرَرْتُ بِزَيْدٍ وَ ذَلِي وَ رِجَالٍ

"I passed by Zayd, and a bucket, and men"



4. The sound plural feminine [*jam' mu'annath ṣālim*], like:

مُسْلِمَاتٌ

"Muslim women"

This noun in the nominative state is with a *ḍamma*, and in the accusative state and genitive state with a *kasra*, like:



جَاءَ مُسْلِمَاتٌ

"The Muslim women came to me"

رَأَيْتُ مُسْلِمَاتٍ

"I saw the Muslim women"

مَرَرْتُ بِمُسْلِمَاتٍ

"I passed by the Muslim women"



5. Partially declinable [*ghayr munṣarif*]. This is that noun which has two causes from the causes of *man' al-ṣarf*. The causes of *man' al-ṣarf* are nine<sup>9</sup>:

- Change [*ʿadl*], like: *عُمَرُ* "Umar"
- Description [*wasf*], like: *أَحْمَرُ* "Red"
- Femininity [*ta'nith*], like: *طَالِئَةُ* "Talia"
- Proper name [*ma'rifa*], like: *زَيْنَبُ* "Zaynab"
- Non-Arab name [*ʿujma*], like: *إِبْرَاهِيمُ* "Ibrahim"
- Plurality [*jam'*], like: *مَسَاجِدُ* "Mosques"
- Compounds [*tarṭīb*], like: *شَيْخِيكَرْتُ* "Ma'dikarab"
- Scale of a verb [*ʿaẓn al-f'il*], like: *أَحْمَدُ* "Ahmad"
- Additional *alif* and *nūn* [*alif nūn zā'idatān*], like: *عِمْرَانُ* "Imrān"

This noun in the nominative state is with a *damma*, and in the accusative and genitive state with a *fatha*, like:

<sup>9</sup> These causes will be further discussed in Lesson 19, *Allāh willing* —Ed.

جَاءَ عُمَرُ

"Umar came"

رَأَيْتُ عُمَرَ

"I saw 'Umar"

مَرَرْتُ بِعُمَرَ

"I passed by 'Umar"



6. The six augmentative words [*asma' sitta mukab-bara*], and these are:

أَخٌ - أَبٌ - خَمٌ - هُنٌ - قَمٌ - ذُو عَالٍ

When these nouns are not dual or plural, and when these nouns are possessed by another noun other than the *yā'* of the speaker [*yā' al-mutakallim*], then these nouns in the nominative state are with a *wāw*, and in the accusative state with an *alif*, and in the genitive state with a *yā'*, like:

جَاءَ أَبِيكَ

"Your father came"

رَأَيْتُ أَبَاكَ

"I saw your father"

مَرَرْتُ بِأَبَيْكَ

"I passed by your father"



7. A dual noun [*lathmya*], like:

رَجُلَانِ

"Two men"

8. Both [for masculine and feminine], like:

كِلَا

"Both [male]"

كِلَاتِ

"Both [female]"

The following rule is only applicable when these two nouns are possessed by a pronoun.

9. Two, like:

اِثْنَانِ

"Two [masculine]"

اِثْنَانِ

"Two [feminine]"

These three nouns in the nominative state are with an *alif* with the vowel 'a' before it, and the accusative and genitive state are with the letter *yā'* with the vowel 'a' before it, like:

جَاءَ رَجُلَانِ وَ كِلَاهُمَا اِثْنَانِ

"Two men, both of them, and two of them came"

رَأَيْتُ رَجُلَيْنِ وَ كِلَيْهِمَا اِثْنَيْنِ  
"I saw two men, both of them, and two of them"

مَرَرْتُ بِرَجُلَيْنِ وَ كِلَيْهِمَا اِثْنَيْنِ  
"I passed by two men, both of them, and two of them"

فِي

10. Sound plural masculine [*jam' mudhakkar sālim*], like:

مُسْلِمُونَ

"Muslim men"

11. The word *أَزْرُ*, meaning, "Possessors".

12. The numbers:

عِشْرُونَ

"Twenty"

upto

تِسْعُونَ

"Ninety"

These nouns in the nominative state are with a *wāw* with the letter before it with the vowel 'u', and in the accusative and genitive state with a *yā'* with the letter before it with the vowel 'i', like:



جَاءَني مُسْلِمُونَ وَأُولُو عَالٍ وَعِشْرَتِينَ رَجُلًا

"The Muslims, and the possessors of wealth, and twenty men came to me"

رَأَيْتُ مُسْلِمِينَ وَأُولِي عَالٍ وَعِشْرَتِينَ رَجُلًا

"I saw the Muslims, and the possessors of wealth, and twenty men"

مَرَرْتُ بِمُسْلِمِينَ وَأُولِي عَالٍ وَعِشْرَتِينَ رَجُلًا  
"I passed by the Muslims, and the possessors of wealth, and twenty men"



13. The shortened noun [*ism maqṣūr*]. This is that noun which has a shortened *alif*, like: مُوسَىٰ and النَّبِيُّ—which means a blade and not the name of our Master, Prophet Mūsā ﷺ.

14. Any noun other than the sound plural masculine, which is possessed by the *yā'* of the speaker, like:

كِتَابِي

"My book"

Both of these two nouns in their nominative state are pronounced with an unspoken *damma*, and in the accusative state with an unspoken *fatha*, and in the genitive state with an unspoken *kasra*, like:

جَاءَ مُوسَىٰ وَكِتَابِي

"Mūsā and my book came"

رَأَيْتُ مُوسَىٰ وَكِتَابِي

"I saw Mūsā and my book"

مَرَرْتُ بِمُوسَىٰ وَكِتَابِي

"I passed by Mūsā and my book"



15. The defective noun [*ism manqūṣ*]. This is that noun which at the end is a *yā'* with the vowel 'i' before it, like:

الْقَاضِي

"The judge"

This noun in its nominative state is with an unspoken *damma*, and in its accusative state with a spoken *fatha*, and in its genitive state with an unspoken *kasra*, like:

جَاءَ الْقَاضِي

"The judge came"

رَأَيْتُ الْقَاضِي

"I saw the judge"

مَرَرْتُ بِالْقَاضِي

"I passed by the judge"





16. The sound plural masculine [yam' *mudhakhar sālim*] when it is possessed by the *yā'* of the speaker, like:

مُسْلِمِي

"My Muslims"

This noun in the nominative state is with an unspoken *zāwā*, and in the accusative and genitive state with a spoken *yā'*, like:

جَاءَنِي مُسْلِمِي

"My Muslims came to me"

رَأَيْتُ مُسْلِمِي

"I saw my Muslims"

مَرَرْتُ بِمُسْلِمِي

"I passed by my Muslims"

**Note:** مُسْلِمِي in جَاءَنِي مُسْلِمِي was originally مُسْلِمِي, because of the annexation, the *nūn* was dropped and the *zāwā* and *yā'* were joined, because the first *zāwā* was silent [*sākin*]. It turned into a *yā'*, and the two *yā'* letters were combined and became مُسْلِمِي. Then the *damma* of the *nūn* turned into a *kasra* and it became مُسْلِمِي.



KEY WORDS

- اِسْمٌ مُفْرَدٌ مُنْقَرِفٌ - singular, sound declinable noun
- مُفْرَدٌ مُنْقَرِفٌ جَارِيٌّ خَرَجِيٌّ - singular, declinable in the place of the sound
- جَمْعٌ مُتَكَثَرٌ مُنْقَرِفٌ - the declinable, broken plural
- جَمْعٌ مُفْرَدٌ سَامٍ - sound plural feminine
- جَمْعٌ مُنْقَرِفٌ - partially declinable
- اَسْمَاءُ اَلْمُتَكَاثِرَةِ - the six augmentative words
- اِسْمٌ - a dual noun
- جَمْعٌ مُفْرَدٌ سَامٍ - sound plural masculine
- اِسْمٌ اَلْمَقْصُور - the shortened noun
- اِسْمٌ اَلْمُنْقَرِف - the defective noun



## LESSON 10 The Imperfect Tense & its Declination

The imperfect tense [ʔiʔl mudāʔr] has three states:

1. Nominative [raqʔ]
2. Accusative [naʃb]
3. Jussive [jazm]

In terms of declination changes, the imperfect tense is four types;

1. Sound [ṣalīḥ], which is not feminine, second person, singular, or dual, or plural, like:

نَضْرِبُ  
"We hit"

أَضْرِبُ  
"I hit"

يَضْرِبُ  
"He hit"

تَضْرِبُ  
"She hit"

Its nominative state is with a *ḍamma*, its accusative state is with a *faḥa*, and its jussive state is with a *sākin*, like:

هُوَ يَضْرِبُ  
"He hit"

لَنْ يَضْرِبَ  
"He will not hit"

لَمْ يَضْرِبْ  
"He did not hit"

2. Singular defective with a *yāʔ* and *wāw* [muḥfrad nāqis wāw/yāʔ], which is not dual or plural, like:

يُتْرِكُ  
"He throws" [defective with a *yāʔ*]

"He invades" [defective with a *wāw*]

Its nominative state is with an unspoken *ḍamma*, its accusative state is with a spoken *faḥa*, and its jussive state is with the hiding of the last letter [lām kalima], like:



أَمْ يَغْزُو أَمْ لَا يَغْزُو

"He did not invade and he did not throw"

لَنْ يَغْزُو وَ لَنْ يَغْزِي

"He will not invade and he will not throw"

هُوَ يَغْزُو وَ يَغْزِي

"He invades and he throws"

3. Deficient with an *alif* [maqṣ alif], which is not plural, dual, or second person singular feminine, like:

يَرْضَى

"He is pleased"

Its nominative state is with an unspoken *damma*, its accusative state is with an unspoken *fatḥa*, and its jussive state is with the hiding of the last letter, like:

أَمْ يَرْضَى

"He was not pleased"

لَنْ يَرْضَى

"He will not be pleased"

هُوَ يَرْضَى

"He is pleased"

4. plural, dual, and singular feminine second person, inclusive of sound and non-sound verbs, like:

يَضْرِبَانِ

"Them two [males] hit"

يَضْرِبُونَ

"They all [males] hit"

تَضْرِبِينَ

"You [female] hit"

Its nominative state is with the establishment of the *nūn* [thubūt al-nūn]. In the dual it would be:

هُمَا يَضْرِبَانِ وَيَغْزَوَانِ وَيَرْضَوَانِ

"Them two [males] hit, and invade, and throw, and are pleased"

In the plural masculine it would be:

هُمْ يَضْرِبُونَ وَيَغْزَوُونَ وَيَرْضَوْنَ

"They all [males] hit, and invade, and throw, and are pleased"

In the singular feminine second person it would be:

أَنْتِ تَضْرِبِينَ وَ تَغْزِينَ وَ تَرْضِينَ

"You [female] hit, and invade, and throw, and are pleased"



In the accusative and jussive states, it is with the hiding of the *nūn* [*ḥaḍf al-nūn*]. In the dual it would be:

لَمْ يَضْرِبَا وَلَا يَنْزِعُوا وَلَا يَرْجِعَا  
 "Them two [males] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ يَضْرِبَا وَلَنْ يَنْزِعُوا وَلَنْ يَرْجِعَا  
 "Them two [males] will not hit, and will not invade, and will not throw, and will not be pleased"

In the plural masculine it would be:

لَمْ يَضْرِبُوا وَلَا يَنْزِعُوا وَلَا يَرْجِعُوا  
 "They all [males] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ يَضْرِبُوا وَلَنْ يَنْزِعُوا وَلَنْ يَرْجِعُوا  
 "They all [males] will not hit, and will not invade, and will not throw, and will not be pleased"

In the singular feminine second person it would be:

لَمْ تَضْرِبِي وَلَا تَنْزِعِي وَلَا تَرْجِعِي  
 "You [female] did not hit, and did not invade, and did not throw, and were not pleased"

لَنْ تَضْرِبِي وَلَنْ تَنْزِعِي وَلَنْ تَرْجِعِي  
 "You [female] will not hit, and will not invade, and will not throw, and will not be pleased"

## كَلِمَاتُ

## KEY WORDS

- ضَعِيفٌ - sound
- مُنْقَرِضٌ تَائِفٌ ذَرْوِيٌّ / يَائِيٌّ  
 with a *ya'* and *uḍiū*
- تَائِفٌ أَلِفِيٌّ - deficient with an *alif*



## LESSON 11

### Regents

Regents [*awāmil*] are two types:

1. Literal regent [*āmīl lafẓī*]
2. Meaning based regent [*āmīl ma'nawī*]

The literal regent is three types:

1. Active particles [*hurūf 'āmila*]
2. Active verbs [*aḥāl 'āmila*]
3. Active nouns [*asmā' 'āmila*]

The active particles are two types:

1. Particles that affect nouns
2. Particles that affect verbs of the present tense

The active particles for nouns are five types, and these are:

1. Genetive prepositions [*hurūf jar*], these particles enter upon a noun and give it the genetive state like:

الْحَالُ زَيْدٍ  
"The wealth is for Zayd"

These particles are seventeen in total:

With	بِ
Oath [with Allah's name]	بِ
From	مِنْ
Towards	إِلَى
Until	حَتَّى
In	فِي
For	لِ
Few	وَرُبَّ
Oath	وَرُبَّ الْقَسَمِ
From	عَنْ
Upon	عَلَى
Like/Similar to	كَأَنَّ
Since	مُنْذُ
Except	خِلَافَ وَغَيْرَ هَذَا

2. Verb like particles [*hurūf mushabbaha bi al-ḥāl*], these are six particles in total:

إِنَّ

"Indeed/verily"

أَنَّ

"That"

كَأَنَّ

"As if"

لَكِنَّ

"But"



لَيْتَ

"If only"

لَعَلَّ

"Perhaps"

These particles have a noun [ism] which is in the accusative state and information [khabar] which is in the nominative state, like:

إِنَّ زَيْدًا قَائِمٌ

"Indeed Zayd is standing"

In this example, زَيْدٌ is the noun of إِنْ and قَائِمٌ is the information of إِنْ.

**Note:** إِنَّ and إِنْ are for actualisation [tahqiq], whereas لَيْتَ is used as a particle for simile [harf al-tashbih]. لَعَلَّ is for expectation [istidrak], and لَعَلَّ is for wish [tamannā], and لَعَلَّ is for hope [tarajjā].

3. The mā and lā that are similar to *laysa* "mā wa lā al-mushabbhatan bi laysa". Both of these do the action of *laysa* which is to give their noun the nominative state and to give their information the accusative state, like:

مَا زَيْدٌ قَائِمٌ

"Zayd is not standing"

لَيْتَ is the noun [ism] of لَيْتَ and قَائِمٌ is the information [khabar] of لَيْتَ.

to The word لَيْتَ [laysa] means 'not'. The actions of this word will be further discussed in lesson 13. Allah willing. —Ed.

4. The *lām* which negates a category [*lām li naḥy al-jins*]. The detail of the action of the *lām* which negates a category:

A - The noun of *lām* for the most part is possessed [*mudāḥḥ*] and in the accusative state and its information is in the nominative state, like:

لَا غَلَامٌ رَجُلٌ طَرِيفٌ فِي الدَّارِ

"There is no slave of a man staying in the house"

B - If the noun of the *lām* which negates a category is singular and indefinite then it will be fixated upon the *fatha* vowel, like:

لَا رَجُلٌ فِي الدَّارِ

"There is no man in the house"

C - If a definite noun [*ism ma'rifa*] comes after the *lām* and it is followed by another definite noun, then repeating the *lām* would be necessary and it would be annulled of any action [*mulghā 'an al-'amal*]. This noun therefore, because of the fact that it is the beginning [*mubtada*], it will be in the nominative state, like:

لَا زَيْدٌ عِنْدِي وَلَا عَمْرُو

"Zayd is not with me, nor is 'Amr"

D - If an indefinite [*nakira*], singular noun comes after the *lām*, and then a *lām* with another noun which is indefinite is repeated, then it is permissible to read it in five ways:



- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

5. The particles of proclamation [*hurūf al-nida'*], these are five particles. Whatever these particles enter upon are known as the proclaimed [*munādā*]:

- يَا
- أَيَا
- هَيَا
- أَيُّ
- كَوْنُهُ مَقْتَرَحَةٌ هَا

If the proclaimed is possessed, or if it is similar to being possessed [*mushābih al-mudā'*], or if it is indefinite and non-specific [*makīna ghayr mu'ayyan*] then it will be in the accusative state. An example for it being possessed:

يَا عَبْدَ اللَّهِ  
"O servant of Allah"

1.1 The phrase لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ means, 'There is no strength, nor might except with Allah'. It has been mentioned in a Prophetic report on the authority of Abū Mūsā Ḥ., who said:

"The Messenger of Allah ﷺ said to him, 'Say! There is no strength, nor might, except with Allah', for indeed it is a part from the words of Paradise."

Reported by al-Bukhārī, Muslim, Abū Dawūd, al-Tirmidhī, al-Nasā'ī and Ibn Māja. By abundantly reciting this phrase, one can abstain from sins by the enablement of Allah. —Ed.

An example for it being similar to the possessed:

يَا طَائِمًا جَبَلًا  
"O ascender of the mountain"

Or for instance, a blind man calls someone by saying:

يَا رَجُلًا خَدَّ يَدَيَّ  
"O man! Hold me by the hand"

If the proclaimed is singular and definite, then it will be fixated upon the sign of the nominative state [*mabnū 'alā 'alāma al-rafi'*], like:

يَا زَيْدٌ  
"O Zayd"

يَا زَيْدَانِ  
"O two Zayds"

يَا مُسْلِمُونَ  
"O Muslims"

يَا مُوسَى  
"O Mūsā"

يَا قَاضِي  
"O judge"



**Note:** The particles *أَيَّ* and *مَنْزُوعَةً* are for calling upon somebody who is close [*munāda qarib*], while *يَا* and *هَـ* are for calling upon somebody who is far [*munāda ba'īd*]. The particle *يَا* is general to both.



#### KEY WORDS

- عامل الظرفي - literal regent
- عامل معنوي - meaning based regent
- جُزُوفٌ عَاتِلَةٌ - active particles
- أفعالٌ عَاتِلَةٌ - active verbs
- أَسْمَاءٌ عَاتِلَةٌ - active nouns
- جُزُوفٌ جَارَةٌ - genitive prepositions
- جُزُوفٌ مُتَعَدِّةٌ بِالْفِعْلِ - verb like particles
- مَا وَ لَا الشَّيْئَانِ يَلْتَمِسُ - the *mā* and *lā* that are similar to *layna*
- أَلَمْ يَلْظِي الْجَنَسِي category
- جُزُوفٌ النَّادِ - the particles of proclamation
- التَّادِي - the proclaimed

## LESSON 12

### Particles that affect the Imperfect Tense



The particles that affect the imperfect tense [*fi'l mudari'*] are two types:

1. Accusative particles [*hurūf naṣība*]
2. Jussive particles [*hurūf jāzima*]

The accusative particles are those particles which give the accusative state to the imperfect tense. They are four in total:

1. *أَنَّ* - When this particle is adjoined to the imperfect tense, it gives the meaning of the root word [*masdar*] and for this reason it is known as '*an masdarīyya*', like:

أُرِيدُ أَنْ أَقُومَ

"I want you to stand"

In the meaning of: أُرِيدُ قِيَامَكَ

2. *لَنْ* - This particle enters before the imperfect tense and emphasises the negation as well as making it specific to the future [*mustaqbil*], like:



لَنْ يَخْرُجَ زَيْدٌ  
"Zayd will never leave"

3. - This particle explains the cause of the verb before its reason [*illa*], like:

أَسْلَمْتُ كَيْ أَدْخُلَ الْجَنَّةَ  
"I became Muslim so that I enter Paradise"

4. - Its example is like:

أَذِنْتُ لَكَ عَمَّا  
"Then I shall be hospitable to you"

When replying to:

أَنَا أَيْتُكَ عَمَّا  
"I shall come tomorrow"

**Note:** After six particles the particle *an* is presumed and it gives the accusative state to the imperfect tense:

- After *حتى* like:

مَرَرْتُ حَتَّى أَدْخُلَ الْبَلَدَ  
"I passed by until I entered the country"

- After the *lām* of denial [*lām al-jahd*], like:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ  
[al-Anfāl: 33]  
"And it is not for Allah to punish them"

- The *إِلا* which comes in the meaning of 'or' or 'إِلا أَوْ' like:

لَا تُزِيئُكَ أَوْ تُغْنِيَنِي حَتَّى  
"I oblige you to give me my right"

- After the morphological conjunction [*wa* *al-sarf*]<sup>12</sup>, like:

لَا تَأْكُلِ السَّمَكُ وَتَشْرَبِ اللَّبَنَ  
"Do not eat fish and drink milk"

- After *لَمْ* like:

أَسْلَمْتُ لِأَدْخُلَ الْجَنَّةَ  
"I became Muslim so that I enter Paradise"

- The *fā* which comes after as an answer for the following six things; the imperative/or-der [*amr*], the prohibition [*nahy*], interrogation/questioning [*istihām*], negation [*nafl*], wish [*amman*] and request [*arḍ*].

The jussive particles are those particles that give the jussive state to the imperfect tense. These are five particles:

1. *لَمْ* which comes in the meaning of 'did not', like:

لَمْ يُنْصُرْ  
"He did not help"

<sup>12</sup> The morphological conjunction [*wa* *al-sarf*] is also known as the conjunction of joining [*wa* *al-ajam*]. Linguists from the school of Kufa tend to refer to it as *wa* *al-sarf*, as opposed to *wa* *al-jam*. —Ed



2. *lā* which comes in the meaning of 'not yet', like:

لَا يَنْصُرُ

"He has not helped yet"

3. The *lām* of order [*lām al-amr*], like:

لِيَنْصُرْ

"He should help"

4. The *lām* of prohibition [*lām al-nahy*], like:

لَا تَنْصُرْ

"[You] Do not help"

5. The conditional *in* [*in shartiyah*], like:

إِنْ تَنْصُرْ أَنْصُرْ

"If you help, I shall help"

**Note:** *In* always enters upon two sentences, like:

إِنْ ضَرَبْتُ أَضْرِبُ

"If you hit, I shall hit"

The first sentence is termed as the condition [*shart*], and the second sentence is termed the result [*jazā'*] (or reply to the condition [*jawāb al-shart*]).

This particle is for the future even if it enters upon the past tense, like:

إِنْ ضَرَبْتُ

"If I were to hit"

Also, in this case the jussive state in *فَرَضْتُ* is pre-supposed as the past tense is fixated.

When the result of the condition is a nominal sentence, or an order, or a prohibition, or supplication, then it is necessary to bring the letter *fā'* for the result, like:

إِنْ أَكْرَمْتَنِي فَجَزَاكَ اللَّهُ خَيْرًا

"If you are hospitable to me, then Allāh may reward you with goodness"



KEY WORDS

- الحُرُوفُ التَّوْحِيدُ - accusative particles
- الحُرُوفُ الجَزَائِرُ - jussive particles
- لَمْ - the *lām* of denial
- وَادَّ الضَّرْفُ - morphological conjunction
- تَرْطُ - condition
- جَزَا' - result



## LESSON 13 Effective Verbs

عَسَى

It should be known that there is no such thing as a verb which is a non-regent [*ghayr ʿamila*], as every verb is a regent. From the aspect of its effectiveness [*ʿamal*], a verb is two types:

1. Active tense [*fi'l ma'rūf*]
2. Passive tense [*fi'l maqḥūl*]

### The action of the active tense:

Whether the active tense is intransitive [*lāzim*] or transitive [*mutaʿaddi*], it will give the subject [*fā'il*] the nominative state, like:

قَامَ زَيْدٌ

"Zayd stood"

and,

ضَرَبَ عَمْرُو

"Amr hit"

The subject is defined as that noun which is preceded by a verb and that verb is related [*mansīb*] to the noun. The establishment of the verb is accompanied by that noun, like the word زَيْدٌ in the following example:

ضَرَبَ زَيْدٌ عَمْرُوًا  
"Zayd hit (with) a striking"

The active tense will also give six nouns the accusative state:

1. The absolute object [*maf'ūl mullaq*], like:

قَامَ زَيْدٌ قِيَامًا

"Zayd stood standing"

and,

ضَرَبَ زَيْدٌ عَمْرُوًا

"Zayd hit (with) a striking"

The absolute object is defined as that root word [*maṣdar*] that comes after a verb and the root word comes in the same meaning as the verb, like عَمْرُوًا and قِيَامًا in the following examples:

ضَرَبْتُ عَمْرُوًا

"I hit (with) a striking"

قُمْتُ قِيَامًا

"I stood standing"

2. The contained object [*maf'ūl fi-hi*], like:

صُمْتُ يَوْمَ الْجُمُعَةِ

"I fasted on Friday"

جَلَسْتُ قَوْلًا

"I sat upon you"



The contained object is defined as that noun in which the verb took place. It is also known as the adverb [zarf] and these are of two types; the adverb for time [zarf zamān], like the word *مَتَى* in *مَتَى جِئْتُكَ*, and the adverb for place [zarf makān], like the word *جِئْتُكَ فِي مَكَانٍ*.

3. The accompanying object [maʿlūl ma'-lu], like:

جَاءَ الْبَرْدُ وَالْجُبَابُ أَيْ مَعَ الْجُبَابِ

"Winter came and the overcoats, meaning, with the overcoats"

The accompanying object is defined as that noun which comes after *wāw* in the meaning of 'with' [ma], like the word *الْجُبَابُ* in *جَاءَ الْبَرْدُ وَالْجُبَابُ أَيْ مَعَ الْجُبَابِ*.

4. The object of reason [maʿlūl la-hu], like:

قُمْتُ إِخْرَامًا لِرَبِّي

"I stood in order to honour to Zayd"

ضَرَبْتُهُ تَأْدِيبًا

"I hit him to discipline him"

The object of reason is defined as that noun which indicates upon the reason of the previously mentioned verb, like the word *إِخْرَامًا* in *قُمْتُ إِخْرَامًا لِرَبِّي*.

5. The state [ḥāl], like:

جَاءَ زَيْدٌ رَاكِبًا

"Zayd came whilst riding"

The state is defined as that indefinite noun which tells the state of the subject or object or both of them, like:

ضَرَبْتُ زَيْدًا مُشَدُّودًا

"I hit Zayd severely"

جَاءَ زَيْدٌ رَاكِبًا

"Zayd came whilst riding"

لَقِيتُ زَيْدًا رَاكِبًا

"I met Zayd whilst we both were riding"

**Note:** The subject and object are called the possessor(s) of the state [dhār al-ḥāl] and this is predominantly definite. If it is indefinite, then the state is placed before [muqaddam] the possessor of the state, like:

جَاءَنِي رَاكِبًا رَجُلٌ

"A man came to me whilst riding"

Sometimes the state may be a sentence, like:

رَأَيْتُ الْأَمِيرَ وَهُوَ رَاكِبًا

"I saw the commander and he was riding"



6. The clarification [*lamyiz*] is that clarification which removes vagueness [*bhām*] from a subject when related to a verb, like:

طَلَبَ زَيْدٌ فَضْلاً

"Zayd was pleased himself"

The clarification is defined as that noun which removes vagueness from a number [*adad*], weight [*wazn*], a measurement [*qadr*], and a surface area [*masāha*], like:

عَيْدِي رَطْلٌ زَيْتًا

"I have a pound of oil"

مَا فِي السَّمَاءِ قَدْرٌ رَاحَةً سَحَابًا

"There is not in the sky a handspan of clouds"

عَيْدِي قَيْزَرَانِ بُرًّا

"I have two calfz<sup>13</sup> of wheat"

If the verb is transitive then it gives the object [*maf'ūl bi-hi*] the accusative state, like:

ضَرَبَ زَيْدٌ عَصَا

"Zayd hit 'Amr"

While the intransitive does not do this.

<sup>13</sup> The *cafiz* [*qafiz*] is an old, dry measure which was used to measure items such as wheat, oats, barley and maize. It is very similar to a bushel (bsh, or bu) found in the imperial unit system, however, differs in the amount it can hold. The amount varied from country to country, but modern Egyptians have estimated its value to approximately 15 kg (just below half of the bushel at 36 kg). —Ed.

The object is defined as that noun upon which the verb of ضَرَبَ زَيْدٌ عَصَا is placed, like

Note: A sentence is complete with a verb and subject, and that is why it is said:

الْمُضَرَّيَاتُ فَضْلًا

"The accusative is additional"

The subject is two types:

1. Apparent [*muzhar*], like:

ضَرَبَ زَيْدٌ

"Zayd hit"

2. Pronoun [*mudmar*]

The pronoun subject is two types:

1. The distinct [*bāz*], like:

ضَرَبْتُ

"I hit"

2. The hidden [*mustatar*], like:

زَيْدٌ ضَرَبَ

"Zayd hit"

The subject of ضَرَبَ is the pronoun مَر which is hidden in it.



There are some rulings which relate to the verb. If the subject is the genuine feminine [*mu'annah haqiqi*], or a feminine pronoun, then it is necessary to have a feminine verb, like:

قَامَتْ هِنْدٌ / هِنْدٌ قَامَتْ

"Hind stood"

If the subject is an apparent noun [*ism zāhir*], or the non-genuine feminine [*mu'annah ghayr haqiqi*], or a broken plural, then the verb can be either masculine or feminine, like:

قَالَ الرَّجَالُ / الرَّجَالُ قَالَ

"The men said"

طَلَعَ الشَّمْسُ / طَلَعَتِ الشَّمْسُ

"The sun rose"

### The action of the passive tense:

Rather than giving the subject the nominative state, it gives the nominative state to the object [*maʿtāl bi-hi*]. The rest of the objects are given the accusative state like:

ضَرَبَ زَيْدٌ يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ ضَرْبًا شَدِيدًا فِي كَارِهِ تَأْدِيبًا وَالْحَقِيقَةَ

"Zayd was hit on Friday in front of the commander with a severe striking in his house in order to discipline him and with a piece of wood"

Remember, the passive tense is also known as the verb whose subject is not named [*fāʿl mā lam yusamma fāʿil-hu*].

The deputy of the subject [*nāʾib fāʿil*] is also known as the object of the verb which does not name its subject [*maʿtāl mā lam yusamma fāʿil-hu*].



### KEY WORDS

- فَعْلٌ مَفْرُوعٌ - active tense
- فَعْلٌ مَجْرُوعٌ - passive tense
- مَفْعُولٌ بِهِ - object
- مَفْعُولٌ مُطْلَقٌ - absolute object
- مَفْعُولٌ فِيهِ - contained object
- مَفْعُولٌ مَعَهُ - accompanying object
- مَفْعُولٌ لَهُ - object of reason
- حَالٌ - state
- تَقْيِيدٌ - clarification
- مَفْعُولٌ لِأَنْزِمٍ - transitive/intransitive



## LESSON 14

### Transitive Verbs

في

There are four types of transitive verbs:

1. That transitive verb which only requires one object [*maḡlūl bi-hi*], like:

ضَرَبَ زَيْدٌ عَمْرًا

"Zayd hit 'Amr"

2. That transitive verb which has two objects, however it is permissible to hide [*laḡḡ*] one of them, like:

أَعْطَيْتُ زَيْدًا دِرْهَمًا

"I gave Zayd a dirham"

This can also be read as *أَعْطَيْتُ زَيْدًا*.

In *أَعْطَيْتُ*, it is better to make the first object the deputy of the subject rather than the first object—making any of the objects as a deputy of the subject is permissible in the verb *أَعْطَيْتُ*.

3. That transitive verb which has two objects and hiding any one of the two is impermissible. This takes place in the verbs of the heart [*laf'āl al-qulūb*], like:

عَلِمْتُ زَيْدًا فَاضِلًا

"I knew Zayd was virtuous"

ظَنَنْتُ زَيْدًا عَالِمًا

"I thought Zayd was a scholar"

The second object of the verb and the third object, object of reason and accompanying object cannot take place [*qā'im maqām*] of the subject. Apart from these, the rest of the objects can be the deputies of the subject.

The verbs of the heart are the following:

عَلِمْتُ

"I knew"

خَسِبْتُ

"I supposed"

خَلِّمْتُ

"I imagined"

رَأَيْتُ

"I deemed"



رَأَيْتُ

"I saw/thought"

وَجَدْتُ

"I found/perceived"

ظَنَنْتُ

"I thought"

#### 4. That transitive verb which has three objects, like:

أَعْلَمَ اللهُ زَيْدًا عَمْرًا قَاضِيًا

"Allah informed Zayd that 'Amr is a scholar"

The verbs which require three objects are the following:

أَعْلَمَ

"To inform"

أَرَى

"To demonstrate/show"

أَنبَأَ

"To inform/notify/announce"

أَخْبَرَ

"To inform/report"

خَبَّرَ

"To inform"

خَبَّرَ

"To inform"

خَدَّرَ

"To tell/relate/speak to"

**Note:** The objects which have been discussed are in reference to the *mafa'ul bi-hi*.



#### KEY WORDS

- خَفِيَ - hide
- أَعْمَلَ الْقُلُوبَ - verbs of the hearts
- قَامَ بِنَاحٍ - in place of
- نَدَبَ الدَّاعِلَ - the deputy of the subject



## LESSON 15 Anomalous Verbs



The deficient verbs [*af'āl nāqīṣa*] are sixteen in total:

كَانَ

"Is/was"

صَارَ

"Became"

عَادَ

"To return"

ظَلَّ

"Became in the day"

لَيْلَ

"Became in the night"

أَصْبَحَ

"Became in the morning"

أَفْضَحِيَ

"Became in the mid-morning"

أَمْسَى

"Became in the evening"

آوَى

"To return/become"

عَدَا

"To become/grow"

وَدَّعَ

"To leave"

مَا زَالَ

"To continue to be/to do"

مَا انْقَطَعَ

"To continue"

مَا بَرَّحَ

"To remain"

مَا قَفِيَ

"To remain"

مَا دَامَ

"As long as/so long as"



لَيْسَ  
"Not"

The verbs do not become a sentence with the subject alone, rather they are in need of the information [*khabar*], and this is why they are called deficient verbs. These verbs enter upon the nominal sentence. They give the noun [*ism*] the nominative state and the information the accusative state, like:

كَانَ زَيْدٌ قَائِمًا  
"Zayd was standing"

The nominative is termed as the *ism* of كَانَ and the accusative is termed as the *khabar* of كَانَ. The rest of the verbs are analysed in the same way.

**Note:** Some of the verbs join with the subject alone and become a complete sentence, like:

كَانَ مَطَرٌ  
"It rained"

In this sentence, كَانَ would come in the meaning of حَصَلَ (to attain), so therefore meaning 'it rained'. In such a case it is termed as the complete *kāna* [*kāna tāma*]. Sometimes كَانَ is additional.

The verbs of proximity [*af'al muqārabā*] are four:

عَسَى  
"Maybe/perhaps"

كَادَ  
"Almost"

كَرِبَ  
"To worry"

أَوْفَلَ  
"To be about to"

These verbs enter upon the nominal sentence and like كَانَ, they give the nominative state to the noun and the accusative state to the information. However, the difference here is that the information is always the imperfect tense, whether with the prefix of أَنْ, like:

عَسَى زَيْدٌ أَنْ يَخْرُجَ  
"Maybe Zayd is to leave"

Or without the prefix of أَنْ, like:

عَسَى زَيْدٌ يَخْرُجُ

It can also be that the imperfect tense with أَنْ become the subject of عَسَى and there is no need for the information, like:

عَسَى أَنْ يَخْرُجَ

In this case, the أَنْ and the imperfect tense come in the meaning of the root word in place of the nominative [*mahall al-rafi*].



The verbs of praise and dispraise [*af'al al-madh*, *wa al-dhamm*] are four:

نِعِمَّ

"Wonderful/excellent"

بُشَّ

"What an evil [...]"

حَسَنًا

"How nice [...]"

سَاءَ

"To be bad"

From these, نِعِمَّ and حَسَنًا are for praise and بُشَّ and سَاءَ are for dispraise.

The noun that comes after the subject of these verbs is called the specified with praise [*makhṣṣ bi al-madh*] or specified with dispraise [*makhṣṣ bi al-dhamm*].

It is conditional for the subject of the verbs of praise and dispraise that it have the prefix of *lām* [*mu'arraf bi al-lām*], like:

نِعِمَّ الرَّجُلُ زَيْدٌ

"What an excellent man Zayd is!"

Or it be annexed to that which has the prefix of *lām*, like:

نِعِمَّ صَاحِبُ الْقَوْمِ زَيْدٌ

"What an excellent person of the community Zayd is!"

In some of the cases, the subject can be a hidden pronoun which has a clarification [*lamyẓ*] which is indefinite and in the accusative state, like:

نِعِمَّ رَجُلًا زَيْدٌ

In this example, the subject is the pronoun *هُوَ* which is hidden in the verb, and رَجُلًا because it is the clarification which is in the accusative state due to the vagueness of *هُوَ*.

In the accusative state due to the vagueness of *هُوَ*, زَيْدٌ is in the accusative state due to the vagueness of *هُوَ*. In *بُشَّ* is the verb of praise, *بُ* is its subject and زَيْدٌ is the specified with praise. The same is applied to the following examples:

بُشَّ الرَّجُلُ زَيْدٌ

"What an evil man Zayd is!"

سَاءَ الرَّجُلُ زَيْدٌ

"How bad of a man Zayd is!"

The verbs of surprise [*af'al al-ta'ajjub*]:

For every root word of a three root letter word [*thulāthi mu-jarrad*], there are two forms [*siġha*] for the verbs of surprise:

1. مَا أَفْعَلُ, like:

مَا أَحْسَنَ زَيْدًا

"What is more beautiful than Zayd?"

This was originally:

أَيُّ شَيْءٍ أَحْسَنَ زَيْدًا



In this, **ت** is in the place of the nominative because of it being at the beginning [*mubada'a*]. **أَحْسَنُ** being the information of the beginning is also in the place of the nominative. The subject of the verb is **زَيْدٌ** which is hidden (in the verb) and **زَيْدًا** is its object.

2. أَفْعَلٌ يَدُ, like:

أَحْسَنُ زَيْدًا

"Zayd is beautiful"

In this example, **أَحْسَنُ** is in the imperative form [*siḡha al-amr*] and in the meaning of the information. The original expression is:

أَحْسَنَ زَيْدٌ أَيَّ صَارَ دَا حُسْنٍ

"Zayd is beautiful, meaning: he became a possessor of beauty"

The letter **ب** is additional.



#### KEY WORDS

- أفعال ناقصة - deficient verbs
- أفعال القربة - verbs of proximity
- أفعال المدح والذم - verbs of praise and dispraise
- تحميد - praise
- تحقير - specified with praise
- تحقير - specified with dispraise
- أفعال التعجب - verbs of surprise

## LESSON 16 Effective Nouns



Effective nouns [*asmā' āmila*] are eleven types:

1. The conditional nouns [*asmā' shartīyya*] come in the meaning of **بِإِ** and these are nine:

مَنْ

"Whoever"

أَيْنَ

"Wherever"

مَا

"Whatever"

مَتَى

"Whenever"

أَيُّ

"Whichever"



أَنَّى

"Wherever"

إِذَا مَا

"Whenever"

حَيْثُ مَا

"Wherever"

مَهْمَا

"Whenever"

These nouns give the jussive state to the imperfect tense, like:

مَنْ يَضْرِبْ أَضْرِبْ

"Whoever you hit, I shall hit"

أَيْنَ تَجْلِسْ أَجْلِسْ

"Wherever you sit, I shall sit"

مَا تَفْعَلْ أَفْعَلْ

"Whatever you do, I shall do"

مَتَى تَقُمْ أَقُمْ

"Whenever you stand, I shall stand"

أَيُّ شَيْءٍ تَأْكُلْ أَكُلْ

"Whichever thing you eat, I shall eat"

أَيَّ يَكْتُبُ أَكْتُبْ

"Wherever you write, I shall write"

إِذَا مَا تُسَافِرْ أَتَسَافِرْ

"Whenever you travel, I shall travel"

حَيْثُ مَا تَقْضِي أَقْضِي

"Wherever you go, I shall go"

مَهْمَا تَقْعُدْ أَقْعُدْ

"Whenever you sit, I shall sit"

2. Verbal nouns [*asma' al-af'al*] which come in the meaning of the past tense, like:

كَيْفَ مَا

"Too far"

كَيْفَ مَا

"To go far"

سَرْعًا

"To go quick"

It gives the noun the nominative state because it is its subject, like:

هَيْهَاتَ يَوْمَ الْعِيدِ

"The day of 'Id is too far"  
meaning,



يَعْدُ يَوْمَ الْحَيْثِ

"The day of 'Id is far away"

3. Verbal nouns in the meaning of the imperative verb in the second person [*amr hāthir*], like:

رَوَيْدٌ

"Leave"

جَهْلٌ

"Come"

بَلِّهْ

"Leave (let him do as he pleases)"

عَلَيْكَ

"Commit to/obligate"

دُونِكَ

"Take"

هَآ

"Take"

It gives the noun the accusative state because it is its object [*maf'ūl bi-hi*], like:

رَوَيْدًا

"Leave Zayd"

meaning,

أَمْعَلُهُ

"Delay him!"

4. The subject [*ism al-fā'il*] in the meaning of the present [*hāl*] or future [*istiqbāl*]. This noun has the same action as the active verb [*fi'l ma'rūf*] with the condition that the word before it is what the subject depends on. That word would either be the ject beginning of a nominal sentence [*mubtada'*], like:

زَيْدٌ قَائِمٌ أَبَوَهُ

"Zayd's father is standing"

and,

زَيْدٌ ضَارِبٌ أَبَوَهُ ضَرْبًا

"Zayd's father is hitting 'Amr"

Or it will be qualifiable [*maṣṣūf*], like:

مَرَزْتُ بِرَجُلٍ ضَارِبٍ أَبَوَهُ بَكْرًا

"I passed by a man who's father was hitting Bakr"

Or it will be a conjunction [*maṣṣūl*], like:

جَاءَنِي الْقَائِمُ أَبَوَهُ

"His father came to me who was standing"

and,

جَاءَنِي الضَّارِبُ أَبَوَهُ بَكْرًا

"His father came to me who hit Bakr"

Or it will be a possessor of the state [*dhū al-hāl*], like:



جاءني زيد راكبا فرسا غلامه  
 "Zayd's servant came to me whilst he was riding a horse"

Or the subject will be preceded by the *hamza* of interrogation/questioning [*istifhām*], like:

أضارب زيد عمرا  
 "Did Zayd hit 'Amr"

Or preceded by a particle of negation [*harf al-naḥy*], like:

ما قائم زيد  
 "Zayd is not standing"

In all of these examples, the action of ضاربٌ and قائمٌ is that of the verbs ضربٌ and قامٌ.

5. The object [*ism al-maḥlūl*] in the meaning of the present or future. This noun has the same action as the passive tense [*fi'l maḥlūl*] with the condition that it is dependent upon one of those six things (which have been mentioned for the subject), like:

زيد مضروبٌ أبوه  
 "Zayd's father was hit"

عمرو معطى غلامه دينارها  
 "'Amr's servant was given a Dirham"

بكر معلوم إنه فاضل  
 "Bakr's son knew a lot"

خالد مجرب إنه عمرا فاضلا  
 "Khālīd's son was informed that 'Amr was virtuous"

In these examples, the words معلومٌ مضروبٌ and مجربٌ ضربٌ have the same action as the verbs علمٌ أعطى and أخبرٌ and علمٌ.

6. The assimilated adjective [*al-sifa al-mushabbaha*]. The action of these nouns is similar to their verbs but with the conditions mentioned previously, like:

زيد حسنٌ غلامه  
 "Zayd is nice to his servant"

In which the action of حسنٌ is the same as the verb حسنٌ (meaning, it gives the nominative state to its subject).

7. The superlative noun [*ism al-taḥḍīl*]. This noun is used in three ways:

- With من, like:

زيد أفضل من عمرو  
 "Zayd is better than 'Amr"



- With the *lām* of acquainting [*lām al-laʿīf*], like:

جَاءَنِي زَيْدُ الْأَفْضَلِ

"Zayd, the best, came to me"

- With attribution [*idāfa*], like:

زَيْدُ أَفْضَلِ الْقَوْمِ

"Zayd is the best of the community"

The action of the superlative noun is upon its subject, for instance, in أَفْضَلِ the hidden pronoun *هو* is its subject.

8. The root word [*masdar*]. This noun does the same action as its verb with the condition that it is not the absolute object [*mafʿūl mutlaq*], for instance:

أَعْجَبَنِي صُرْبُ زَيْدٍ عَمْرًا

"It surprised me that Zayd hit 'Amr"

9. The attributed noun [*ism mudāf*]. This noun gives its possessor [*mudāf ilay-hi*] the genitive state, like:

جَاءَنِي غُلَامٌ زَيْدٍ

"Zayd's servant came to me"

It should be made clear that the text originally read *غُلَامٌ زَيْدٍ*, but the genitive particle [*harf al-jar*] was hidden.

10. The complete noun [*ism lām*]. This noun gives its clarification [*lamyīz*] to the accusative state. For this noun to be complete, there are six ways:

- At the end of the noun there is a spoken *lanwīn* [*lanwīn lafẓ(an)*], like:

مَا فِي السَّمَاءِ قَنْدَرٌ وَرَاحَةٌ سَحَابًا

"There is not in the sky a handspan of clouds"

- There is a hidden *lanwīn* [*lanwīn laqḍar(an)*] in the noun, like:

عِنْدِي أَحَدٌ عَشَرَ رَجُلًا

"With me are eleven men"

and,

زَيْدٌ أَكْثَرُ مِنْكَ مَالًا

"Zayd has more wealth than you"

- It is has the *nūn* of duality [*nūn al-taḥnīyya*] at the end, like:

عِنْدِي قَنْدَرَانِ

"I have two calfs of wheat"

- It has the *nūn* of plurality [*nūn al-jam'*] attached to it, like:

هَلْ تَنْبَغِي بِالْأَخْصَرِ أَهْلًا

"Shall we inform you who shall be the greatest failures by their works?" [al-Kahf: 103]



- It has the *nūn* which is similar to the *nūn* of plurality, like:

عِنْدِي عِشْرُونَ دِرْهَمًا

"I have twenty dirhams"

- It is a possessed noun [*mudāf*], like:

عِنْدِي مَلَأُهُ عَسَلًا

"I have it full with honey"

11. Nouns alluding to numbers [*asmi' al-kināya li al-'adad*]. These are two nouns:

كَمْ

"How many?/how much?"

كَدًا

"So-and-so many/so-and-so much"

Then *kam* is of two types:

- The informative *kam* [*kam khabariyya*]
- The interrogative *kam* [*kam istifhamiyya*]

From amongst these, the interrogative *kam* gives clarification to the accusative state, like:

كَمْ رَجُلًا عِنْدَكَ

"How many men are with you?"

In the same way, *kadā* gives clarification to the accusative state, like:

عِنْدِي كَدًا دِرْهَمًا

"I have so-and-so many dirhams"

The informative *kam* gives its clarification to the genitive state, like:

كَمْ عَالٍ أَنْفَعْتُ

"How much wealth have I spent?"

and,

كَمْ دَارٍ بَنَيْتُ

"How many houses have I built?"

Sometimes the clarification of the informative *kam* is with (a genitive particle), like the saying of the Lord, the Mighty and Majestic:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ﴾

(And how many angels are there in the heavens [...])  
[al-Najm: 26]

## KEY WORDS

- أسماء ظرفية - conditional nouns
- أسماء الأفعال - verbal nouns
- حال - present
- مستقبل - future
- الصفة المنة - assimilated adjective
- اسم التفضيل - superlative noun



- اِسْمٌ مُكْمَلٌ - the complete noun
- اَسْمَاءُ الْكِنَاةِ الْمُفَوِّدَةُ - nouns alluding to numbers
- كَيْفٌ مُخْبِرٌ - the informative *kam*
- كَيْفٌ مُسْتَفْهِمٌ - the interrogative *kam*

## LESSON 17

### Semantical Regents

The semantical regents [*awāmil ma'naviyya*] are two types:

1. The beginning of a nominal sentence [*ibtidā'*]. This means when a noun is empty of any literal regent [*āmil lafẓī*], it gives the nominative state to the beginning [*mubtada'*] and the information [*khabar*], like:

زَيْدٌ قَائِمٌ

"Zayd is standing"

In this example, زَيْدٌ is the beginning and قَائِمٌ is the information, both of them are in the nominative state because of the beginning of the nominal sentence [*ibtidā'*].

**Note:** The regent in the beginning is اِسْمٌ (meaning, the starting), as for the regent in the information, then there are two schools/opinions [*madhāhib*]. The first school states that اِسْمٌ is the regent in the beginning and the regent in the information is the beginning. The second school states that the beginning and the information are regents affecting each other.



2. The imperfect tense [*fi'l mudāri'*] which is empty of the jussive and accusative particles. This gives the nominative state to the imperfect tense, like:

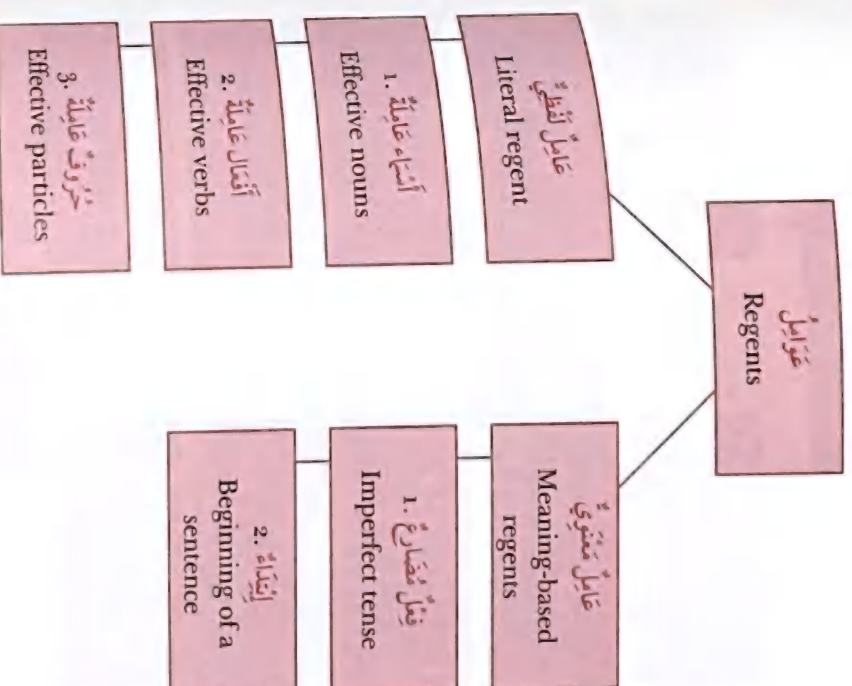
يَضْرِبُ زَيْدٌ  
"Zayd hit"

The word يَضْرِبُ is in the nominative state because it is empty of the accusative and jussive.

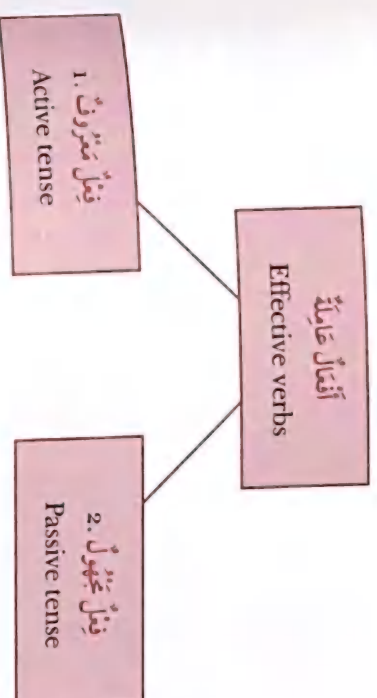
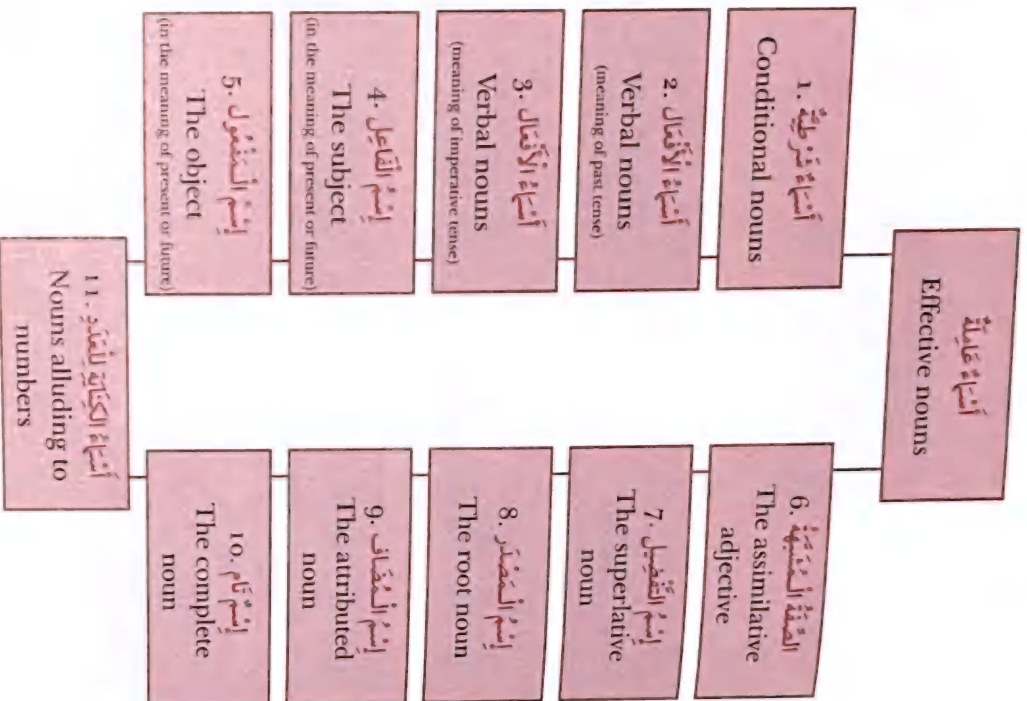


#### KEY WORDS

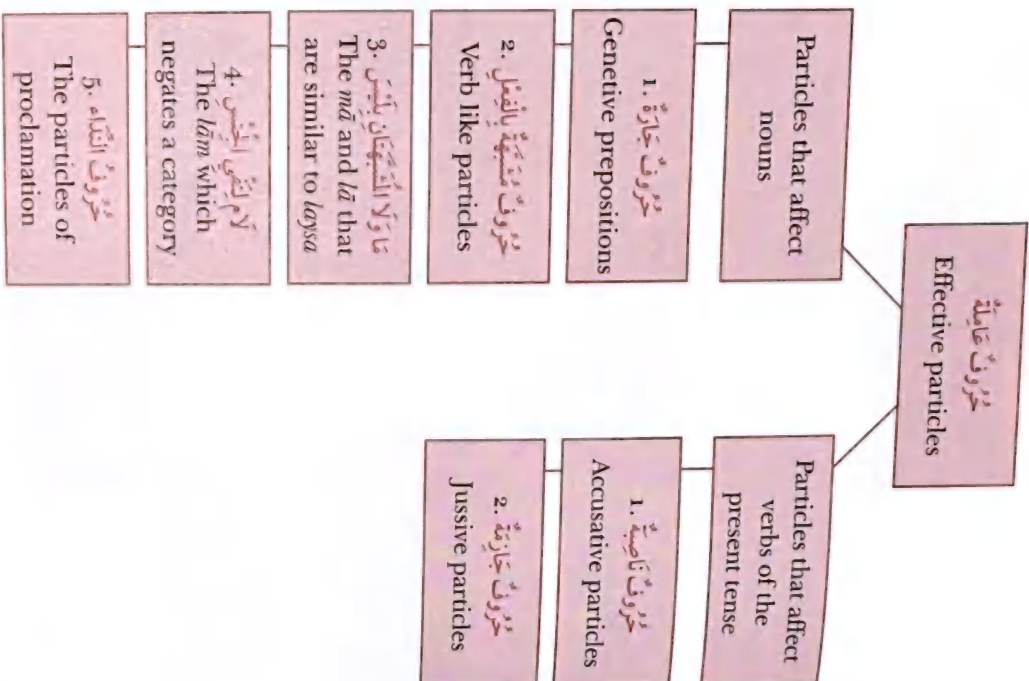
- عَوَائِلُ مُعْتَبَرَةٌ - semantical regents
- اِبْتِدَاءٌ - beginning of a nominal sentence
- عَائِلٌ لَفْظِي - literal regent
- مَدَارِيبُ - schools
- تَائِيْبٌ - the accusative
- جَائِزٌ - the jussive











## LESSON 18 The Followers

A follower [*ābi*] is every second word that follows the operative word prior to it in its declination [*ṭrāb*] in one direction. The first word (prior to the follower) is known as the followed [*maḥū*]. The ruling relating to the follower is that it always follows the followed in its declination.

There are five types of followers:

1. The adjective [*ṣifa*] is that follower that indicates [*ḍalāla*] upon a meaning found in the essence of the followed, like:

جَاءَنِي رَجُلٌ عَالِمٌ  
“A scholarly man came to me”

Or it indicates upon a meaning that is connected to the followed, like:

جَاءَنِي رَجُلٌ حَسَنٌ غُلَامٌ  
“His servant, a beautiful man, came to me”

The first type of adjective is in accordance with the followed in ten things, and they are; definite



[la'rif], indefinite [anfir], masculinity [ladhir], femininity [la'nih], singularity [ifrad], duality [lathnyva], plurality [am], the nominative state [raf], the accusative state [nash], and the genitive state [jarr], like:

عِنْدِي رَجُلٌ عَالِمٌ، وَرَجُلَانِ عَالِمَانِ، وَرَجُلٌ عَلِيٌّ، وَامْرَأَةٌ عَالِيَةٌ،  
وَأَمْرَأَتَانِ عَالِمَتَانِ، وَبِسْمَةِ عَالِمَاتٍ

"With me is a scholarly man, and two scholarly men, and (three or more) scholarly men, and a scholarly woman, and two scholarly women, and (three or more) scholarly women"

The second type of adjective is in accordance with the followed in five things: definite, indefinite, the nominative state, the accusative state, and the genitive state, like:

جَاءَنِي رَجُلٌ عَالِمٌ أَبْرَهُ

"A scholarly man's father came to me"

**Note:** Remember that the adjective of an indefinite can be an informative sentence, in such a case, it is necessary for the sentence to contain a pronoun [damir] that refers to the indefinite, like:

جَاءَنِي رَجُلٌ أَبْرَهُ عَالِمٌ

"A man, who's father is a scholar, came to me"

2. Emphasis [la'kid] is that follower which emphasises the inclusiveness and attribution of the followed, which as a result leaves no doubt for the

listener. There are two types of emphasis:

- The literal emphasis [la'kid lafz] is that emphasis that is done with repetition of the word [takrār al-lafz], like:

زَيْدٌ زَيْدٌ قَائِمٌ

"Zayd is most definitely standing!"

and,

إِنَّ زَيْدًا قَائِمٌ

"Verily, Zayd is standing"

- The semantical emphasis [la'kid ma'naw] is that emphasis that comes with eight words, they are as follows:

أَبْصَحُ

"Entirely"

أَكْبَحُ

"Entirely"

أَكْثَرُ

"Entirely"

أَجْمَعُ

"Entirely"

كُلُّ

"All"



كِلَا

"Both (male)"

كِلَاتَا

"Both (female)"

عَيْنِ

"Exact"

نَفْسِ

"Oneself"

Like:

جَاءَنِي الْقَوْمُ كُلُّهُمْ أَجْمَعُونَ وَابْتَعُونَ وَأَبْصَحُونَ

"The community came to me, all of them entirely"

جَاءَنِي الزَّيْدَانِ كُلَاهُمَا وَالْحَيَاتَانِ كُلَّتَاهُمَا

"Both of the two Zayds and both of the two Hinds came to me"

جَاءَنِي زَيْدٌ نَفْسَهُ

"Zayd came to me himself"

جَاءَنِي الزَّيْدَانِ الْفُتَاهِمَا

"The two Zayds came to me themselves"

جَاءَنِي الزَّيْدُونَ أَفْئِسَهُمْ

"The (three or more) Zayds came to me themselves"

**Note:** The word عَيْنِ is used in the same way as the word نَفْسِ is used. Also, the words أَبْصَحَ, أَبْصَحَ, and أَتْبَعَ are all followers of أَتْبَعَ and therefore, these three will never come without أَتْبَعَ or before it.

3. The substitute, appositional substantive [*badal*] is that follower which is intended by attribution (by the verb or that which is similar to a verb [*shibh al-fi'l*]). There are four types of substitutes:

- The complete substitute [*badal al-kull*] is that substitute, the meaning of which is the very essence of the substituted [*mubdal min-hu*], like:

جَاءَنِي زَيْدٌ أَخُوكَ

"Your brother, Zayd came to me"

- The partial substitute [*badal al-ba'd*] is that substitute which indicates upon a part of the substituted, like:

فُصِرَ زَيْدٌ رَأْسَهُ

"Zayd's head was hit"

- The inclusive substitute [*badal al-ishimal*] is that substitute which indicates to an attach-



ment [*mutaʿalliq*] of the substituted, like:

سَلَبَ زَيْدُ ثَوْبَهُ

"Zayd's garment was stolen"

- The substitute of a mistake [*ḥadal al-ghalaq*] is that substitute that is mentioned after a mistake, like in the following example:

مَرَزْتُ بِرَجُلٍ جَارٍ

"I passed by a man, rather, a donkey"

4. The apposition by a particle [*ʿataf bi-harf*] is that follower which comes after the particle of conjunction [*ḥarf al-ʿataf*] and with the followed being intended [*maqsūd*] with the attribution, like:

جَاءَنِي زَيْدٌ وَعَمْرُو

"Zayd and ʿAmr came to me"

This is also known as the successive conjunction [*ʿataf nasq*]. The conjunctive particles are ten in total and their explanation is coming, Allāh willing.

5. The explicative apposition [*ʿataf bayān*] is that follower which is not an adjective that clarifies its followed, like:

أَقْسَمَ بِاللَّهِ أَبُو حَنْصَلٍ عُمَرُ

"Abū Ḥaṣṣ ʿUmar took an oath with Allāh"

This happens when the agnomen [*kunya*] is not as popular as the proper name [*ʿalan*]; however, when the followed is well known with the agnomen, then the order is reversed, like:

جَاءَنِي زَيْدُ أَبُو عَمْرٍو

"Zayd Abū ʿAmr came to me"



## KEY WORDS

- قَائِلٌ - follower
- مُتَّبَعٌ - followed
- صِفَةٌ - adjective
- تَأْكِيدٌ - emphasis
- تَأْكِيدٌ لَفْظِيٌّ - the literal emphasis
- تَأْكِيدٌ مَعْنَوِيٌّ - the semantical emphasis
- يَتَلَّ - the substitute, appositional substitute
- يَتَلُّ - the complete substitute
- يَتَلُّ الْكُلَّ - the partial substitute
- يَتَلُّ الْبَعْضَ - the inclusive substitute
- يَتَلُّ الْإِشْعَالَ - the substitute of a mistake
- يَتَلُّ الْقَلْبَ - the apposition by a particle
- يَتَلُّ الْخَطْبَ - the particle of conjunction
- يَتَلُّ الْغَلْفَ - the explicative apposition
- كُنْيَةٌ - agnomen



## LESSON 19

### Munsarif & Ghayr Munsarif

**Definition of munsarif:** It is that declinable noun [*ism al-mulamakin*] which does not have any of the causes which prevent complete declinability [*man al-sarf*].

**Definition of ghayr munsarif:** It is that declinable noun that has two of the causes which prevent complete declinability. The causes which prevent complete declinability are nine:

1. Change [*ʿadal*]
2. Descriptive trait [*wasf*]
3. Femininity [*ta'nith*]
4. Proper name [*ma'rifa*]
5. Non-Arab name [*'ujma*]
6. Plural [*jam'*]
7. Compound [*tarkib*]
8. Scale of a verb [*ʿawn al-fi'*]
9. Additional *alif* and *nūn* [*alif wa nūn zā'idatān*]

Like:

عمر

This has change and is a proper name.

تلك / ملكة  
This has a descriptive trait and change.

ملكة  
This has femininity and is a proper name.

زينب  
This has semantical femininity and is a proper name.

جنلي  
This has one cause; the broken *alif* [*alif maqṣūra*] as a sign of femininity.

خزاة  
This has once cause of femininity which is the elongated *alif* [*alif mandūda*], this takes the place of two causes.

مناجد / مصانيع  
This has the cause of the ultimate plural [*jam' muntahā al-jumā'*]. This also takes the place of two causes.

بعليك  
This is a compound and a proper name.

أحمد  
This has the causes of scale of a verb and proper name.

مكران  
This has the additional *alif* and *nūn* and is a descriptive trait.



عُتَابُنْ

This has the additional *alif* and *nūn* and is a proper name.

إِبْرَاهِيمُ

This has the causes of foreign name and proper name.



#### KEY WORDS

- غَدَلٌ - change
- وَصْفٌ - descriptive trait
- نَأْتِيَةٌ - femininity
- نَعْرَةٌ - proper name
- غَجَبَةٌ - foreign name
- نَعَجٌ - plural
- تَرْكِيبٌ - compound
- مَزَانُ الْفِعْلِ - scale of a verb
- أَلِفٌ وَنُونٌ مُبْدَوَانِ - additional *alif* and *nūn*

## LESSON 20 Non-Active Particles



The non-active particles are sixteen types:

1. The particles of alerting [*ḥurūf al-tanbīh*], these are three:

أَمَّا

"Look"

هَآ

"Look"

أَلَا

"See"

2. The particles of affirmation [*ḥurūf al-ījāb*], these are six:

نَعَمْ

"Yes"



أَجَلْ  
"Of course"

أَجَلْ  
"Certainly"

أَيْ  
"Yes"

أَيْ  
"Surely/truly"

أَيْ  
"Indeed"

3. The particles of explanation [*ḥurūf al-taḥṣīn*], these are two:

أَيْ  
"Meaning (i.e.)"

أَيْ  
"That/to"

Like the saying of the Most High:

وَقَالَ لَهُمْ إِنِّي أَنَا رَبُّكَ  
﴿And we called out to him, 'O Ibrahim!')﴾  
[al-Saffat: 104]

4. The root word particles [*ḥurūf mawḥūdiyya*], these are three in total:

أَيْ، أَيْ، أَيْ

From these, أَيْ and أَيْ enter upon a verb and then alongside the verb they have the meaning of a root word.

5. The particles of incitement [*ḥurūf al-taḥṣīs*], these are four:

أَيْ

"Had it not been for [...]"

أَيْ

"Were it not for [...]"

أَيْ

"Why didn't you [...]?"

أَيْ

"Lest"

6. The particles of anticipation [*ḥurūf al-ta'addūq*]. This is أَيْ alone that enters upon the past tense for something actualised [*taḥqīq*] and proximity [*taqrīb*]. It enters upon the imperfect tense for showing decrease [*taqṭīl*].

7. The particles of interrogation [*ḥurūf al-istifhām*], these are three particles in total:



هَلْ

"Do [...]?"

أَمْ (هَمْزَة)

"Is [...]?"

مَا

"What [...]?"

8. The particles for deterring [*ḥurṭ al-radʿ*]. This is just *كَلَّا* which comes for stopping something. Sometimes it comes in the meaning of *حَقًّا* (truthfully), like:

﴿لَا سَوْفَ قَدَّيْنِ﴾

﴿*Naʿ, you shall come to know*﴾ [al-Ṭakāthur: 3]

9. The *tanwīn*, and there are five types:

- The *tanwīn* of authority [*tanwīn al-tamakkun*], like:

زَيْدٌ

"Zayd"

- The indefinite *tanwīn* [*tanwīn al-tanḥīr*], like:

صَيْهٌ

"Hush"

which means,

أَسْكَنْتَ مَسْكُونًا مَا فِي وَفْتٍ مَا

"Remain silent; a silence such that may apply/applies at any time"

However, the word *هَـ* without the *tanwīn* would mean:

أَسْكَنْتَ السُّكُوتَ الْآنَ

"Stay silent now"

- The substitute *tanwīn* [*tanwīn al-ʿiwāḍ*], like:

يَوْمَ حَيْدٍ

"(On) That day"

- The comparative *tanwīn* [*tanwīn al-muqābala*], like:

مُسْلِمَاتٍ

"Muslim women"

- The melodic *tanwīn* [*tanwīn al-tarannum*] is that *tanwīn* which comes at the end of poetry, like:

أَقْبَلِ اللَّوْمَ حَاوِلَ وَالْجَمَانِ وَفُولِي إِنَّ أَصِيبْتَ لَقَدْ أَصَابَنِ

"O critic! Reduce the blame and censure,  
And if I reach propriety; say, he has reached propriety"

Remember, the melodic *tanwīn* enters upon a verb, noun and particle, while the first



four are specific to nouns.

10. The emphatic *nūn* [nūn al-*ta'kid*]. This is the light *nūn* [nūn *khafīfā*] and the heavy *nūn* [nūn *thaqīlā*] which attaches itself to the imperfect tense for emphasis, like:

إِضْرِبْ  
"Hit"

and,

إِضْرِبْ  
"Go hit!"

11. Additional letters [ḥurūf *zā'idā*], these are eight particles:

أَنَّ، مَا، إِنَّ، لَمْ، بَاءَ، كَافَ، مِثْلَ، لَا

The last four of these were mentioned in the previous chapter of the genitive particles (LESSON 11).

12. The conditional particles [ḥurūf *sharṭiyyā*], these are two particles:

أَلَمْ

"As to/as for"

لَوْ

"If"

The particle of *لَا* is for explanation [tafsīr] and bringing the letter *ف* in its reply [jawāb] is necessary, like the saying of Allāh:

﴿وَمَنْهُمْ شَرٌّ وَبَعِيدٌ ۖ وَكَانَ الَّذِينَ شَقُّوا فِي النَّارِ﴾

«Some among them are the ill-fated and the fortunate.

As for those who are ill-fated, they will be in the Fire.»  
[al-Hūd: 105 - 106]

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«As for those who are fortunate, they will be in Paradise.»  
[al-Hūd: 108]

The particle enters upon two negated [mutanaffi] things and it indicates upon the fact by negating the first is negated, like:

﴿لَوْ كَانَتْ فِيهِمَا عَالَمَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

«Had there been within the heavens and earth gods besides Allāh, they both would have been ruined.» [al-Anbiyā: 22]

13. The particle *lawā*. This also enters upon two things and indicates upon the existence of the second and is dependent upon the first, like:

لَوْلَا عَلِيٌّ قَلَّكَ عُمرُ

"If it were not for 'Alī, 'Umar would had perished"

14. The *lām* with a *fatḥa* for emphasis [lām *maḥmūla* *li-ta'kid*], like:



كَزَيْدٌ أَفْضَلُ مِنْ غَيْرِهِ  
"Certainly, Zayd is better than 'Amr"

15. The *mā* in the meaning of 'as long as' [*mā bi-mā'nā*  
*mā dāma*], like:

أَقْرَبُ مَا جَلَسَ الْأَمِيرُ  
"Remain standing as long as the commander sits"

16. The conjunctive particles [*ḥarf al-'ataf*], these  
are ten:

أَمْ  
"Or"

أَوْ  
"Or"

إِمَّا  
"Either/whether"

حَتَّى  
"Until"

ثُمَّ  
"Then"

فَ  
"Thus"

وَ  
"And"

لَكِنْ  
"But/however"

بَلَى  
"Rather"

لَا  
"No"

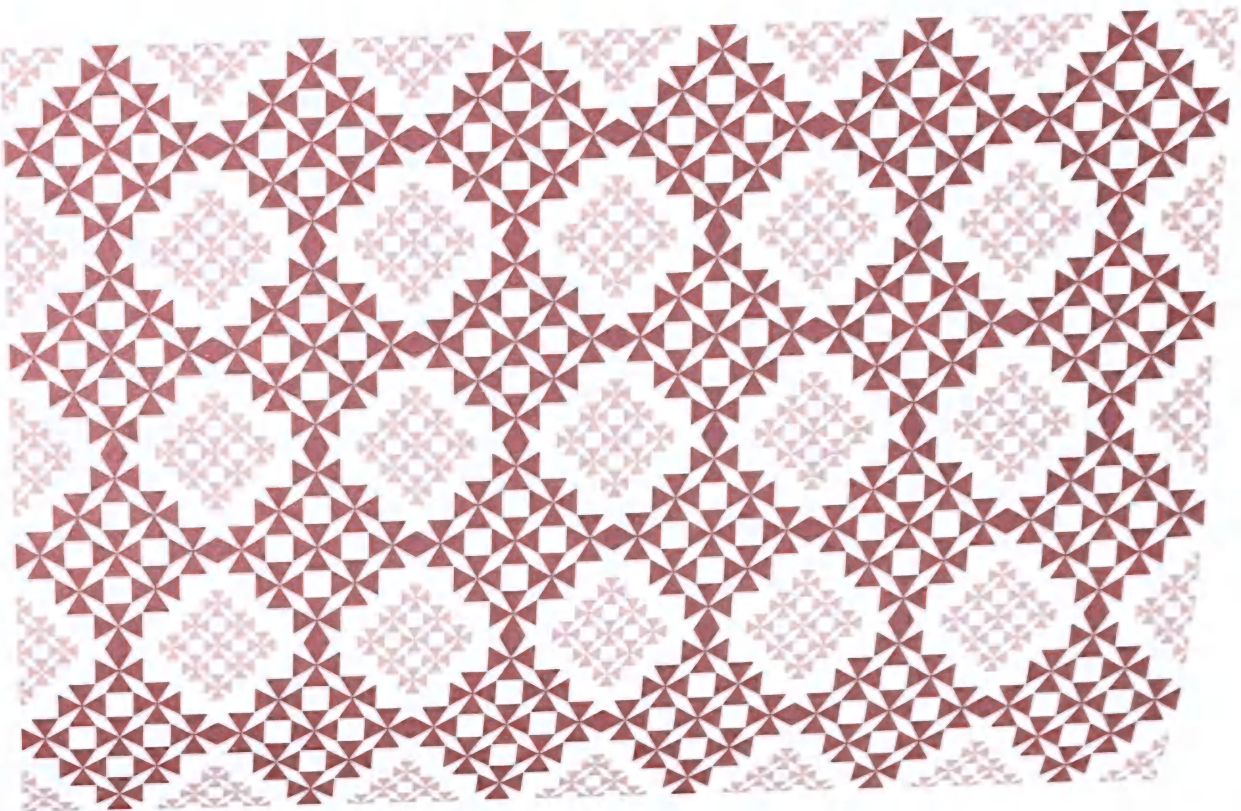


KEY WORDS

- جُرُوفُ التَّعْيِيزِ - particles for alerting
- جُرُوفُ الْإِيجَابِ - particles for affirmation
- جُرُوفُ التَّضْيِيقِ - particles for explanation
- جُرُوفُ تَعْدِيلِيَّةٍ - root word particles
- جُرُوفُ التَّجْهِيزِ - particles of incitement
- جُرُوفُ التَّرَقُّعِ - particles of anticipation
- جُرُوفُ الْإِسْطِغْنَامِ - particles of interrogation
- جُرُوفُ التَّرَدُّعِ - particles for deterring
- جُرُوفُ زَائِدَةٍ - additional letters
- جُرُوفُ تَرْطِيبٍ - conditional particles







## Addendum



**Definition of the exception [mustathnā]:** It is that word which comes after *لَا* or words with the meaning of *لَا* to show that the word that comes after is exempt of the previous judgement.

The words for the exception are the following:

أَلَا ، فَخَيْرٌ ، يَسْرِي ، سِوَاءَ ، خَاصًّا ، خَلَا ، عَدَا  
مَا خَلَا ، مَا عَدَا ، أَيْسَ ، لَا يَكُونُ

The exception is of two types:

1. The connected exception [mustathnā muttasil].
2. The disconnected exception [mustathnā ghayr muttasil].

**Definition of the connected exception [mustathnā muttasil]:**

It is that exception made for something that is excluded from a group by *لَا* and others, like:

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا

"The people came to me except Zayd"



In the above example, 'Zayd' has been exempted from the judgement applied to the 'people'.

**Definition of the disconnected exception** [*mustathnā ghayr muttasil*]: This is any word which comes after *إِلَّا* and others that is not excluded from a previous judgement as it was never a part of that previous judgement, like:

جَاءَنِي الْقَوْمُ إِلَّا جَارًا

"The people came to me except the donkey"

The exception has four declensions:

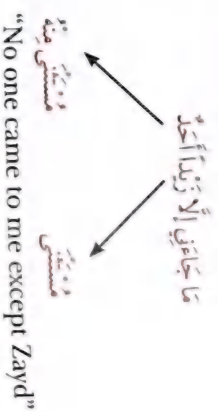
1. In the following scenarios the exception will be in the accusative state:

A - When the exception is made from speech which is not negation [*naft*], prohibition [*nahī*] and interrogation [*istifhām*]. Such speech is known as obligating speech [*kalām māyibh*], like:

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا

"The people came to me except Zayd"

B - When the exception precedes the excepted [*mustathnā minhu*], like:



C - Whenever the exception is disconnected it is in the accusative state.

D - When the exception comes after *بَيْنَ* *مَا* and *يَكُونُ*.

E - According to a majority of scholars, when the exception comes after *غَلَا* and *عَلَا*, like:

جَاءَنِي الْقَوْمُ غَلَا زَيْدًا وَعَلَا غَيْرًا

"The people came to apart from Zayd and 'Amr'"

F - According to some grammarians, when the exception comes after *حَاقَا*, like:

جَاءَنِي الْقَوْمُ حَاقَا زَيْدًا

"The people came to except Zayd"

2. In the following scenario, it is permitted to read the exception in the accusative state, but also as the appositional substantive [*badal*] for that which preceded it. This is when the speech is an obligating speech and the excepted is mentioned prior, like:

مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا

or,

مَا جَاءَنِي أَحَدًا إِلَّا زَيْدٌ

"No one came to me except Zayd"

3. In the following scenario, the declension of the exception will be in accordance with the regent.



This is when; the exception comes after *لَا*, or is a part of the non-obligating speech [*kalām ghayr mājib*] (meaning, it is either negation, prohibition or interrogation), or the excepted is not mentioned. This scenario is known as the empty exception [*mustathnā mufarragh*], like:

مَا جَاءَنِي إِلَّا زَيْدٌ

"Only Zayd came to me"

مَا رَأَيْتُ إِلَّا زَيْدًا

"I only saw Zayd"

مَا مَرَزْتُ إِلَّا يَزِيدَ

"I only passed by Zayd"

#### 4. In the following scenarios, the exception is in the genitive state:

A - When the exception occurs after *غَيْرَ* and *يَسْرَاءُ*, like:

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ وَبِسْرَاءِ زَيْدٍ

"The people came to me except Zayd"

B - The declension of *غَيْرَ* is the same as the exception that comes after *لَا*, like:

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ

"The people came to me except Zayd"

جَاءَنِي الْقَوْمُ غَيْرَ حِمَارٍ

"The people came to me except the donkey"

جَاءَنِي الْقَوْمُ غَيْرَ زَيْدٍ الْقَوْمُ

"The people came to me except Zayd"

مَا جَاءَنِي أَحَدٌ غَيْرَ زَيْدٍ

"No one came to me except Zayd"

مَا جَاءَنِي غَيْرُ زَيْدٍ

"Only Zayd came to me"

مَا رَأَيْتُ غَيْرَ زَيْدٍ

"I only saw Zayd"

مَا مَرَزْتُ يَعْزِرَ زَيْدٍ

"I only passed by Zayd"

It should be remembered that the word *غَيْرَ* has been designated for being an adjective [*sifa*] even though sometimes it may be used for exception.

Likewise, the word *لَا* is designated for exception even though sometimes it is used as an adjective like in the saying of Allāh, the Most High:

﴿لَوْ كَانَ فِيقُمْآءُ السَّمَآءِ إِلَآَ اللّٰهُ فَسَدَّآءُ السَّمَآءِ﴾

«Had there been within the heavens and earth gods besides Allāh, they both would have been ruined.» [al-Anbiyā': 22]



The meaning of **لَا إِلَهَ إِلَّا اللَّهُ** (besides ) would mean **الله** (except Allāh) as it does in:

لَا إِلَهَ إِلَّا اللَّهُ  
"There is no God except "

At the conclusion of this work, the teacher should go through the composition [*larkīb*] of **لَا إِلَهَ إِلَّا اللَّهُ**.

## Table of Key Terminologies

Term		Definition
Arabic	English	
فَتْحَة	<i>Fatha</i>	<i>Fatha</i> is an Arabic diacritic which pronounces the vowel 'a'.
دُمَّة	<i>Damma</i>	<i>Damma</i> is an Arabic diacritic which pronounces the vowel 'u'.
كَسْرَة	<i>Kasra</i>	<i>Kasra</i> is an Arabic diacritic which pronounces the vowel 'i'.
نَسَبٌ / مَنْسُوبٌ	<i>Nasab/mansub</i>	<i>Nasab/mansub</i> denotes that the word is in the state of having a <i>fatḥa</i> .
رَفٌّ / مَرْفُوعٌ	<i>Raf' /marfū'</i>	<i>Raf' /marfū'</i> denotes that the word is in the state of having a <i>damma</i> .
جَرٌّ / مُجَرَّرٌ	<i>Jarr/majrūr</i>	<i>Jarr/majrūr</i> denotes that the word is in the state of having a <i>kasra</i> .
تَنْوِينٌ	<i>Tanu'in</i>	<i>Tanu'in</i> is when a double vowel appears. This brings about a final <i>nūn</i> sound to the word.
سُكُونٌ	<i>Sukūn</i>	When <i>sukūn</i> appears on a letter, it makes that letter silent.
أَلِفٌ كَلِمَةٍ	<i>Alif kalima</i>	The first letter in the word stem.
وَاوٌ كَلِمَةٍ	<i>Wāw kalima</i>	The second letter in the word stem.
يَاءٌ كَلِمَةٍ	<i>Yā kalima</i>	The third letter in the word stem.



1. The first step in the process of the scientific method is to make an observation or ask a question.	2. The second step is to do background research.	3. The third step is to form a hypothesis.	4. The fourth step is to test the hypothesis by conducting an experiment.	5. The fifth step is to analyze the data and draw a conclusion.	6. The sixth step is to communicate the results of the experiment.
7. The seventh step is to repeat the experiment to verify the results.	8. The eighth step is to make a prediction based on the hypothesis.	9. The ninth step is to collect data during the experiment.	10. The tenth step is to compare the results of the experiment to the hypothesis.	11. The eleventh step is to accept, reject, or modify the hypothesis.	12. The twelfth step is to publish the results of the experiment.
13. The thirteenth step is to use the results of the experiment to answer the original question.	14. The fourteenth step is to use the results of the experiment to make a prediction.	15. The fifteenth step is to use the results of the experiment to form a hypothesis.	16. The sixteenth step is to use the results of the experiment to test the hypothesis.	17. The seventeenth step is to use the results of the experiment to analyze the data.	18. The eighteenth step is to use the results of the experiment to communicate the results.
19. The nineteenth step is to use the results of the experiment to repeat the experiment.	20. The twentieth step is to use the results of the experiment to make a prediction.	21. The twenty-first step is to use the results of the experiment to form a hypothesis.	22. The twenty-second step is to use the results of the experiment to test the hypothesis.	23. The twenty-third step is to use the results of the experiment to analyze the data.	24. The twenty-fourth step is to use the results of the experiment to communicate the results.
25. The twenty-fifth step is to use the results of the experiment to repeat the experiment.	26. The twenty-sixth step is to use the results of the experiment to make a prediction.	27. The twenty-seventh step is to use the results of the experiment to form a hypothesis.	28. The twenty-eighth step is to use the results of the experiment to test the hypothesis.	29. The twenty-ninth step is to use the results of the experiment to analyze the data.	30. The thirtieth step is to use the results of the experiment to communicate the results.

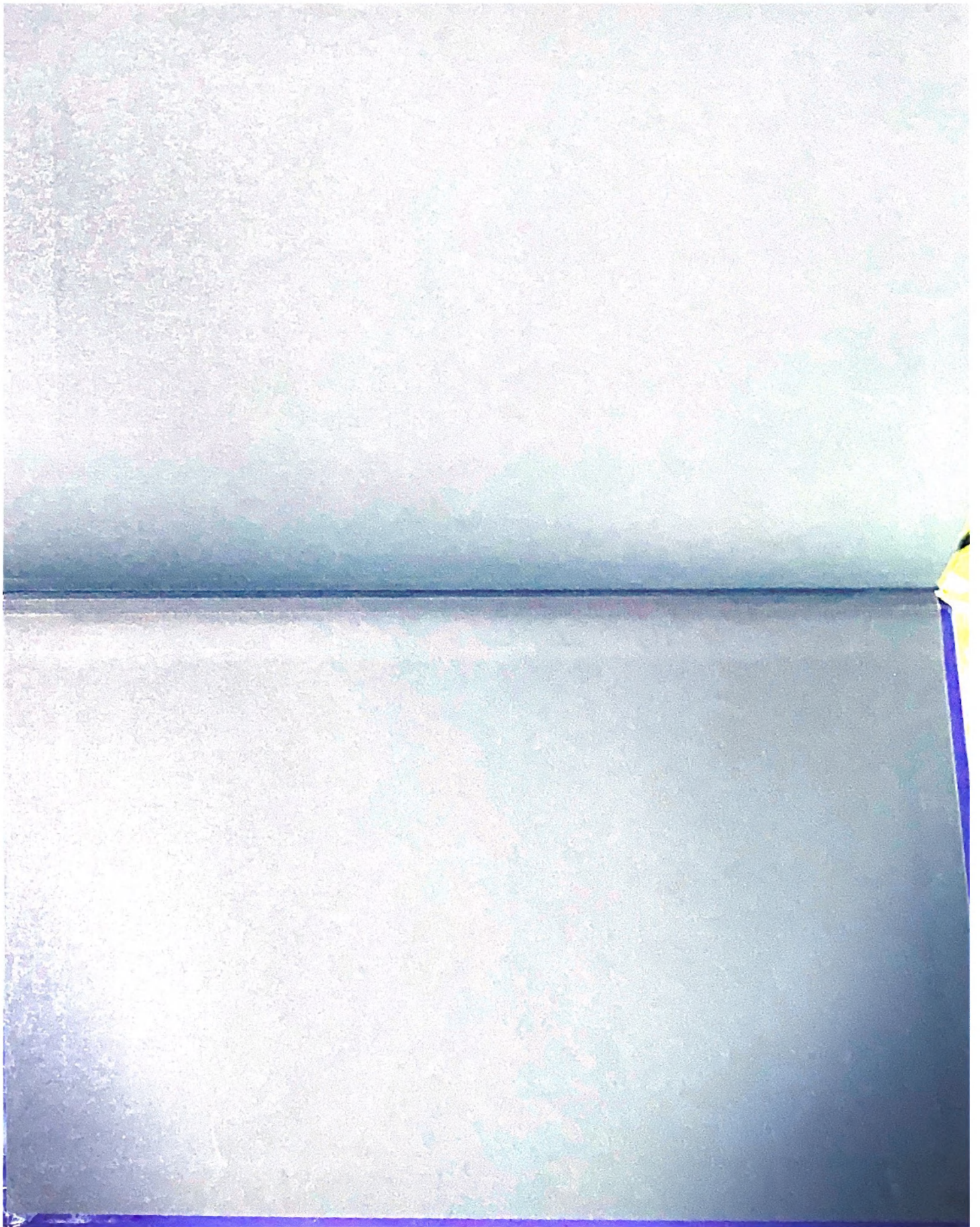
### Steps of the Scientific Method

1. The first step in the process of the scientific method is to make an observation or ask a question.
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29. The twenty-ninth step is to use the results of the experiment to analyze the data.
30. The thirtieth step is to use the results of the experiment to communicate the results.

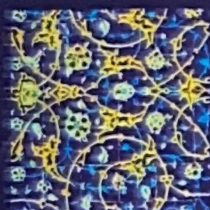












# NAHW MĪR

Al-Sayyid al-Sharīf ‘Alī b. Muḥammad al-Jurjānī

**T**HROUGHOUT HISTORY, THOUSANDS OF MUSLIM SCHOLARS [‘*Ulamā*’] in the Indian Sub Continent and Central Asia have commenced their studies with the work ‘*Nahw Mīr*’. When study of the Persian language dwindled in India, many scholars took it upon themselves to translate this work into the Urdu language. With the introduction of the *Nizāmī* Syllabus among English speaking people, the need arose for a simple translation of this concise yet immensely beneficial text. This text is preferred over modern grammar books because of its simplicity and brevity.

Students should not spend more than three months studying this text prior to applying it. Many students lose the zeal to study if they are kept on theoretical Arabic for too long. Therefore, upon completion of this book (within a period of three months), they should begin reading basic Arabic texts, applying the rules learnt in this text.

AL-SAYYID AL-SHARĪF ‘ALĪ b. Muḥammad al-Jurjānī [740 - 816 AH] was born in the city of Jurjān on the 22ND of Sha‘bān in the year 740 AH. He attained his religious education from the foremost authorities of his time, namely al-‘Allāma Mubārak Shāh and al-‘Allāma Akmal al-Dīn Muḥammad b. Maḥmūd al-Bābartī. Under the guardianship of such reputable luminaries, he became known by two epithets; “*al-Sayyid al-Sanad*” and “*Mīr Sayyid*”.



دار الإمام يوسف النباهي  
للنشر والتوزيع والفتوى

DAR AL-IMAM YUSUF AL-NABHANI